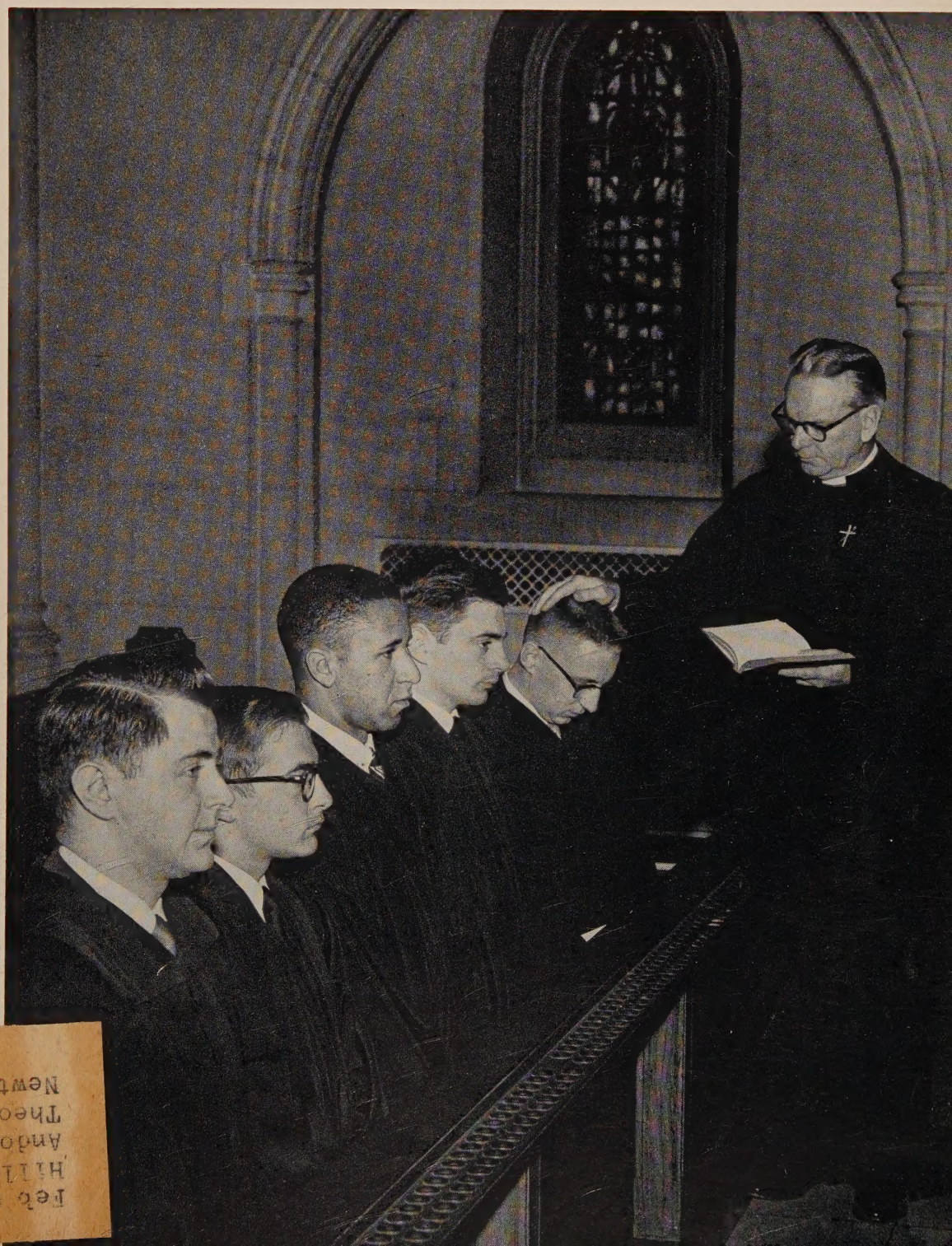
ZIONS HERALD

New England Methodist Monthly

APRIL 1957



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ZIONS HERALD

New England Methodist Monthly

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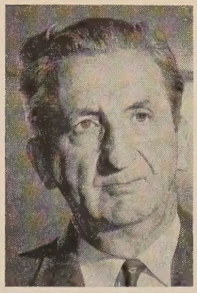
Our New Staff Members

Feature Editor



Warren C. Carberg, for the past 20 years religious editor of the *Boston Post,* has the unique distinction of covering every single important religious event of the three major faiths.

Last fall when the *Post* suspended publication, Mr. Carberg accepted the newly created post of director of Methodist Information for the Boston Area on a part-time basis. In this capacity, he writes special features for ZIONS HERALD. At Boston University he continues his work as editor of *Bostonia* and as a writer for the department of Planning and Development.

Assistant to the Editor

Lynnette W. Graham joined the ZIONS HERALD staff after three years of experience as editorial assistant in the Boston University Bureau of Publicity. She received her degree in journalism from Westminster College, Pa.

She is the wife of the Rev. Raymond D. Graham, pastor of the Methodist Church of Our Saviour, South Boston, Mass., and a graduate student at Boston University.

On the Covers . . .

Front — Bishop John Wesley Lord ordains five deacons from Boston University School of Theology in ceremonies at the University's Marsh Chapel. Left to right: Richard A. Donnenwirth, Columbus, O.; Donald E. Mays, Henderson, Ky.; Gilbert H. Caldwell, Jr., Greensboro, N. C.; Charles H. Moore, St. Louis, Mo.; and Peter L. Misner, Ephrata, Washington.

Back — The seminary building in Newbury, Vermont, which was the first home of Boston University and housed the Newbury Biblical Institute, was born in an idea in Boston in 1839. When Boston University was chartered in 1869, the Boston University School of Theology grew out of the Newbury Biblical Institute. It moved from Vermont to Concord, N. H., before it came to its permanent quarters in Boston.

Editorials

Christian Faith Needs Education

Faith is a way of living based on beliefs made effective by education. Christianity is a faith which shows in persons living the spirit of Jesus Christ. Schools and churches, to meet the destructiveness of today, need to agree that the Christian faith is the total pattern of living which is best for individuals and society.

Therefore, the oncoming generations need to be inspired and educated for living the Christian faith. There is folly in teaching second best, except for an understanding of that which is a total part of our culture but which is inferior and is to be rejected as preparation for good living.

The church is placing, therefore, a great task before our schools and is urging primary interests without censoring any areas of instruction. It wants our schools to produce students with the ability and the burning desire to live the Christian faith. The church is feeling a justifiable determination to make its wishes rather clear in the classroom.

The church intends to take a sharper look at the personnel who administer our schools and the curriculum which they prepare. It wants to know how much money is needed, how it is spent, who is giving, and who is pulling strings — if any. It is especially interested not only in the ability of the teachers, but it wants to know what kind of persons they are and what kind of influence the power of their personalities is having on the students. Frankly, the church does not want Godless mental machines preparing students for life at its best — it cannot be done.

On the other hand, the church cannot be the critic who says what ought to be, but does nothing. People of the church need to know by now that they cannot ignore the school. Church and school are part of one process: building life for now and eternity.

Unless the relation between church and school is quickly accepted in terms of mutual help the school will produce intellectual monsters who will destroy the church and both will sink to death unaware of the educated faith which could have saved them.

The emphasis of our day must be on Christian higher education — we better keep the word "Christian" in the phrase — which will unite the church-school in inspiration-education for the kind of life really worth living.

This Special Issue

For the most part we go along month by month with the kind of stability which supports all good causes. However, for this month we have expanded to 32 pages and a circulation of 62,000 in order to give extra strong support to a very good cause — Christian Higher Education.

We can think of no better way to bring the emphasis clearly before our readers than to use Boston University as the kind of background needed. Of course, we can not give the whole picture of a great university, but only try to highlight some of the more important factors. We believe that this is especially worthwhile, for Boston University, located in a great city, has become, under Methodist leadership, one of the top institutions of learning in the world. We can well share the achievements it has made as we become aware of its needs which only we can supply.

We appreciate Dr. Harold C. Case, Methodist minister, president of the university, Dr. J. Wendell Yeo, and Dr. Robert F. Oxnam, both Methodist laymen and vice presidents of the university, as they meet the task of holding a modern school steady against disruptive forces of a confused generation.

In our efforts to illustrate Christian higher education we give attention also to Tilton School, Wesley Foundations, and the work of the Inter-Conference Commission, and the proposals which will be presented to the four annual conferences by the Conference Commissions on Christian Higher Education.

We believe that when the picture of the emphasis with its problems and potentials is clearly before the people in our churches and in our schools notable changes will be made which will benefit both. Encouragement and financial support will increase far beyond the present level.

We are glad to give you a new Zions Herald with this special issue. We will continue with the increased number of pages. Also, we are happy to present the two new members of our staff: Lynnette W. Graham and Warren C. Carberg.

We hope that you will use the inserted postage-free envelope to become a regular subscriber to a monthly magazine that is different, that is known as the New England Methodist Monthly, but has a world circulation and outlook.

The Need for

Christian Higher Education

by Bishop John Wesley Lord

We can be thankful that more than 300 schools and colleges have been established under Methodist auspices across the years. John Wesley, a great scholar, welded together in a miraculous and dynamic way education and evangelism, knowledge and vital piety.

When many came to feel that education secularized evangelism and that education could never be truly evangelistic, the ties between the church and its related institutions of learning were weakened. There were those in the church who assumed that many of its youth were being educated away from God and were having their spiritual foundations shaken by the liberal teachings of the college; there was a corresponding mistrust on the part of the school and college of the type of learning upon which the church was insisting.

The church was dealing in absolutes and could ill afford to have these absolutes brought into question.

The educators, on the other hand, could not be forced into the teaching of absolutes but recognized the need to choose ultimates if they were not to violate the educational process. Indoctrination cuts athwart God's way of teaching. Faith is dependent on freedom to see as well as freedom to choose. Good Christian teaching must include the honest facing of the problems of fact and reason with which the Christian faith must contend at all times. Only by this process can the freedom and responsibility of the student be maintained. True education must ever be oriented toward creative discovery by which to redefine and reconstruct the old.

Although there were many other factors involved in the weakening of the bonds between the church and its educational institutions these fears are not yet entirely dissipated within the church or its institutions.

There is in our world a desperate need for Christian leaders if Christianity is to survive. Unless those who believe in a Christian civilization are willing to pay the price of educating future Christian leaders, in a few generations we may find that the free way of life has vanished. Perhaps we need frankly to ask if the Christian faith in America is strong enough to pay for its own maintenance. If American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another kind of leadership may close not only the church-related college but the church itself.

What is unique in Christian higher education and what may we expect from such education?

I should like to assume that, in such education, theology would be a unifying and rallying center of thought and action, that the curriculum would be anchored in and related in all aspects to the will of God, and that the student would be given a unifying and consistent guiding principle in his studies.

I should assume that such education would make the student well acquainted with the Bible, and that courses in Bible would not be elective but be at the heart of the curriculum.

It would be assumed that students in such colleges would receive a Christian world-view because a majority of the students and faculty would possess a Christian world-view.

The student should receive training in the worship of God; for God can only become real and regnant through worship. Chapel service or morning prayers would be as natural as they are necessary on such a campus.

I should also assume that the president of a Methodist Church-related college or university would be a member of The Methodist Church and that the members of the faculty would be sympathetic with Protestant evangelical religion. This is not to exclude members of other faiths who would enrich our tradition by theirs. There would be a restoration of concern for Christian values at the heart of the educational enterprise.

It is anticipated that there will be six and two-thirds million students in colleges and universities by 1970 — almost three times as many as were enrolled in 1950. This startling fact presents the Christian church with one of the greatest evangelistic opportunities in its long history. The gospel message is a revolutionary message of new hope and enlarged opportunity for all God's children. Because of its very nature, it will be challenged and fought by the anti-intellectual. The future will demand men of deep religious conviction and of great intellectual capacity. Let us not forget that the clearest formulation of the gospel that mankind has ever received has come from the great intellects of all ages. Ignorance breeds superstition, intolerance, and bigotry, but a clear, keen, inspired intellect produces tolerance, dignity, and truth that is eternal.

An Emphasis on

Christian Higher Education

A Plan of Action for Methodist Churches and Schools

"The centuries prove that the Church builds itself into the culture of a people through its institutions of learning. Our institutions of learning are the Church's indispensable bulwarks against the encroaching tide of secularism and unbelief. We dare not hope to win the long contest unless our bulwarks are strong.

"Our schools, dedicated to Christian ideals, must as heretofore be evangelistic in the field of higher education, to the end that the Christian concept of God and man may become the dominant element in American culture. The Church must continue to look principally to her own educational institutions for trained leadership.

"We believe that an organized church-wide effort to expand and strengthen the educational program of The Methodist Church is long overdue, and for these four years we dedicate ourselves especially to this task." (*An excerpt from a statement by Bishop Paul N. Garber, Chairman of the General Conference Commission on Christian Higher Education, The Methodist Church.*)

The 1956 General Conference of The Methodist Church provided for an emphasis on Christian Higher Education for 1956-60.

The higher education emphasis is planned to meet the challenge of the contemporary world struggle for men's minds with an education designed to make all thought and life captive to Jesus Christ — to the Christian pattern of living.

The following goals are before us:

1. To lead Methodists to a deeper appreciation of the necessity of Christian Higher Education, so that every Methodist-related institution may be strengthened—religiously, academically and financially. Every Methodist college must be fully accredited by the University Senate and its regional accrediting agency.

2. To strengthen relationships between our institutions and the church, and integrate them into the ongoing life of the church.

3. For every annual conference to assume its share of moral and financial support for Methodist educational institutions. The minimum goal for current support is $1.30 per member each year. General Conference suggested at least $1.00 per member for colleges and at least 30c per member for Wesley Foundations.

4. For every annual conference not directly related to any Methodist educational institution to assume its full share of responsibility within the whole Methodist system of higher education.

5. To make more widespread the observance of Methodist Student Day and Race Relations Sunday, increasing the amounts of the offerings on these days throughout the church.

6. To increase attendance by Methodist students at Methodist colleges and universities.

7. To widen appeals to the alumni of Methodist colleges and universities for their continuing support.

8. To enlist able young leaders for the pastoral ministry, for missionary posts, for positions in religious education with local churches, and for Christian work at strategic university centers.

9. To recruit and train gifted Methodist young people as college teachers. Increasing enrollments indicate that the number of teachers in Methodist colleges, universities and theological schools must be doubled in the coming decade.

10. To develop even closer relationships between Methodist universities and the church, and between the universities and the undergraduate institutions of the church.

(*Above excerpts taken from* The Methodist Story)

New Self-Examination

Every institution of learning identified with The Methodist Church is called upon to rededicate itself openly to its traditional mission as a Christian school, and to re-examine its historic religious commitments.

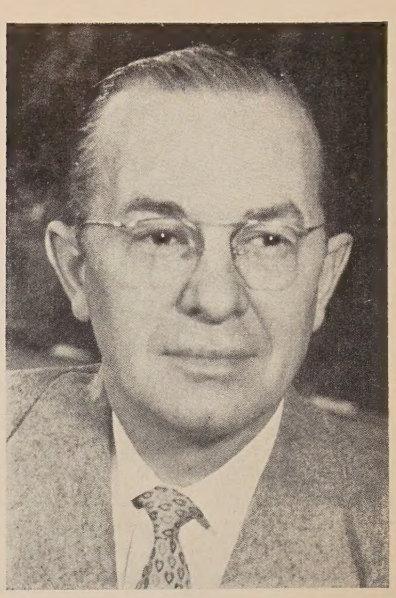
It is also suggested that faculty members be brought to understand and work for the Christian purposes of each Methodist institution, and that the Trustees be helped to deepen their understanding of the distinctiveness of Christian Higher Education.

Each college, theological seminary, and Wesley Foundation is called upon to clarify its operational and capital requirements, and the Church is to be told exactly what the needs are.

Both The Methodist Church and the Methodist-related institutions of higher education are moving into the future years with a new need for exact evaluation and deep dedication in the light of Christianity.

Boston University

The Urban University Comes Of Age



by Dr. Harold C. Case

President of Boston University

BOSTON UNIVERSITY has earned a high place on the roster of urban universities. Other types of universities are older, larger, better endowed. None is more adventurous, dynamic, aware of public needs, better located for the service of its region, more educationally sound, or so likely to determine the quality of democracy in the years ahead.

The urban university — exemplified by Boston University — arrived late on the educational scene. Some tax-supported universities and land grant colleges are older. But the rise of our urban civilization coincides with the development of our great city universities.

What makes a great urban institution? How does it serve a complex region like New England? What is the pattern of its future?

The Role of a University

WE are becoming used to the dire predictions concerning the "rising tide of students" on the way. Between now and 1970, it is said, the student population in this country will double. This surge of youth has been labelled by some as "a crisis." Some educators have even turned their backs on the problem, stating that nothing can be done, that large numbers of our future leaders must be turned away, that the problem is too huge for a solution.

Boston University is concerned about the immensity of the task ahead, but its greatest concern is for the quality and depth of tomorrow's intellects. The danger is not that these numbers cannot be assimilated into our education system, but rather that the kind of training offered under such conditions may be mediocre, that the essential role of the university may be forgotten, buried under a tidal wave of expediency and the necessity to give a second-class education to large numbers of youth. It is worthwhile to pause and remember that any institution can only be properly classed a university when it fulfills four prime functions, those of inspired teaching, effective research, community services, and student training which encourages initiative and personal responsibility.

Inspired Teaching

INSPIRED TEACHING is the keystone of all university activity. Separate Schools and Colleges within a large university framework may individually teach technical competency, in the realms of communications or fine arts, for example. But such training is only meaningful when it is built on a sound base of liberal arts and social sciences.

If graduates lack the "fundamental knowledge" given to them by a university, they lack quality in education, and become little better than well-trained automatons. High standards in education are the prelude to greatness; these high standards include the opportunity for creative and imaginative thought, the developing of spirituality and brotherhood, and the ability to think independently and accurately about the problems of our society.

Great teachers and great libraries are the very heart of this learning process. Combined with a pooling of the knowledge and talents of many separate Schools and Colleges, these two tremendous resources work to perpetuate the university tradition in liberal arts.

Boston University's students are enrolled in fifteen Schools and Colleges, each small, each capable of giving the student the individual attention he needs.

Some years ago, the mother of a 17-year-old high school graduate in Maine wrote to me. She was obviously worried about the thought of her daughter coming to Boston, calling it "that large, wicked city." She had doubts about the size of our institution, believing

that everything would be impersonal. We described to her the size of the student body in the School she mentioned — considerably less than 1,000 — and outlined the many personal services available to her daughter. The student was graduated last year. In four years she had seized the opportunities facing her at Boston University; she had emerged as a student leader, had taken advantage of the many social and cultural advantages in the City of Boston. At the graduation exercises, the mother told me she felt that Boston University had more than lived up to the facts given in my original letter. We had developed her character by giving her a first-class education.

The individual attention given in a small School or College is thus of paramount importance. A university cannot be properly evaluated on the basis of its age, capital assets, worth of buildings, or the number of courses offered. Its essence is the nature of its "educational climate," the exacting standards it sets as the guarantee of always obtaining a *university* education. A belief in the infinite worth of the individual is implied; a university must assuage the capacity to learn, must help to discipline the mind and the spirit.

This is the faith which characterized the early efforts of Boston University's founders. This is the creed of the University, expressed by the motto "Learning, Virtue, and Piety." Lee Claflin, Isaac Rich and Jacob Sleeper, the three Methodist businessmen who founded the institution, provided in the Charter that "no student shall ever be refused admission to, or denied any of the privileges, honors or degrees of said University on account of the religious opinions he may entertain. An unbroken chain of Methodist presidents have upheld this early expression of faith in the brotherhood of man.

The history of the University is ample justification of these convictions. The contribution made to New England life has been widespread and important. One third of the teachers in New England's elementary and secondary schools have been educated at Boston University. More than six thousand lawyers have been graduated, to serve as attorneys, judges, legislators, government agents and consuls. Four hundred alumni of the School of Social Work, over two thousand doctors, two thousand graduates of the School of Theology, and thousands of leaders for business, industry, health services, communications and the arts . . . all are living testimony to the standards and to the desire to create the "well-educated person."

The faculty at the University, numbering 1,500 full-time and part-time teaching staff, are men and women who are dedicated to community service in New England. They can be found on medical boards, on committees of state and local government, and as spare-time social workers and community leaders in all six New England states.

Research the Key

RESEARCH is a vital key to tomorrow's civilization. Research scholars must possess disciplined and positive motivation in order to give balance to man's growing fund of knowledge. Then an era of plenty can become an age of peace. Boston University's annual research budget is more than $3,000,000.

The areas in which we are carrying on research projects are numerous, varied, and vital to the New England economy. In the physical sciences, our scholars are contributing to the understanding of the upper atmosphere, to optics, to problems in physics and chemistry. In health, nursing and medical education and care, very advanced concepts are being explored. Research and training programs of national significance are being developed in human relations, citizenship, African affairs, rehabilitation, folk arts, criminology, the improvement of teaching methods and in curriculum studies and revision, to mention only a few.

There is special emphasis on research in religion. Such research is not that of the laboratory or the classroom, but more often takes place in the small communities of the six New England states. For many years now, the School of Theology has undertaken pastoral counseling and church services as a regular part of its programs. The statistics, the range of problems, the methods of procedure are vital research tools in furthering the cause of religion in this region.

Pastoral Counseling

IN the stress of modern life, people come to the pastor as one who will understand their difficulties and be able to help them find creative solutions. To meet this growing demand, Boston University is preparing theological students for the work of pastoral counseling. One of the facilities in this professional training is the Pastoral Counseling Service, which began in 1952. Alumni and other pastors have been referring persons to faculty for counseling for some time. Students, also, have been seeking consultation in personal and pastoral problems.

All students at the School of Theology are required to have at least one satisfactory year of field work before receiving a degree. Supervised field work is thus an integral part of the academic program. While the student is acquiring the skills for professional competence as a minister, he also gives significant service to individual churches in New England. One hundred such students are now pastors of churches, usually in communities without the benefit of a permanent ministry. Another one hundred students serve in churches as assistants or directors of young people's activities. Others are Sunday School teachers, organists or choir directors. The majority are in Methodist churches, but they serve also in many other denominations.

A First-Class Education

PROGRAMS such as pastoral counseling and church service are a unique outgrowth of the urban university; Boston University's first obligation is the education of students from the New England Region. Seventy percent of its students reside in the six states.

Three-fourths of them return to New England communities, to serve as teachers, lawyers, doctors, ministers, social workers, nurses, scientists, business and industrial leaders and other specialists.

It has been said that if the great urban institution of Boston University did not exist, it would be necessary to create one. No other university or college in New England serves larger numbers of students, and yet manages to satisfy individual needs. The number of alumni now residing in New England is at least 45,000. They are working in almost all vocations and professions, and influencing the affairs of every single New England community.

How does Boston University make higher education an opportunity for personal enrichment? This question is again best answered by pointing up its essential character of a metropolitan university which has its finger on the pulse of New England's peoples. Racial and national characteristics are richly illustrated in our region. Every nationality group in New England is represented at Boston University; but chemistry, political science, economics or American literature are taught to and learned by students without regard for family background. The learning process overpasses all artificial barriers. Moreover when students from different religions, races or nations learn together, they find at once a deeper loyalty for their own faith and culture, and a respect for other groups. In this generation, a whole view of humanity is so basic to the health of democracy and so well illustrated in Boston University that it requires no elaboration.

The people of the nation and of other nations meet and enjoy the fellowship of learning at Boston University. All forty-eight states, the territories, and eighty-two foreign countries are represented in the student body. National and world problems are revealed in the day to day exchange of experiences, skills and opinions. The urban university is an ideal workshop for developing a climate conducive to international understanding and good-will. Its students are tomorrow's leaders. With proper conditioning now, they may save freedom then. Brotherhood and citizenship in such a setting cease to be bywords and become titles for effective laboratories in human relations. Who can estimate the importance of this service to the cause of peace? The human scene in all its vast variety is concentrated at Boston University.

Moreover, the city is the best setting for today's student. Colleges in the country may have many advantages. They are quieter, more withdrawn, and less complicated. However, they are located outside of our main cultural, scientific and industrial currents. Our environment is now predominantly urban. We think, feel, act, love and hate in terms of the city. Libraries and museums, symphony orchestras and the professional theatre, research laboratories and great industries, money management and human affairs, political leadership and medical services . . . these are all centered in or near cities. The metropolitan community is the nerve center of the world. This is the atmosphere in which youth and adults of our time must learn to live. When a college student learns the meaning of schedules, makes use of the fleeting minutes and achieves a well-rounded life alongside of the rapid transit, in the congestion of traffic and while confronting traffic problems, he has achieved a pattern for life.

Student Earnings High

BECAUSE Boston University is located in the heart of the city, students discover the dollar value of an education. Tuition rates at the University have always compared favorably with those at other institutions; but the student benefits from another unique advantage of the urban university — he can earn as he learns. Wages and salaries are invested in education and provide enormous resources for their university. Seventy-five percent of the students work. They are not involved in an alternate work-or-learn plan. Instead they participate in an integrated work-and-learn program. While they are in school, they are also earning. They save a year of school time by this process.

Last year our students worked for more than 2,000 business, industrial, social service, educational, medical, and religious organizations. In twelve months, the students at Boston University earned *over $2,000,000.* It is a good American practice to earn money for education instead of being subsidized; experience shows that some of the best scholars are those who are working students, making their contributions to the urban community through the discipline of hand and mind and sound citizenship.

The *unpaid services* of students as doctors in training, social workers, ministers, lawyers, nurses, therapists, teachers, represent a gift to the region of hundreds of thousands of hours of high quality leadership worth millions of dollars annually. The results in improved health, better citizenship, decreased delinquency, vital religion, enriched public schools, are incalculable. The fact that no dollar value has been established for these services should not blind us to their importance.

In these vital areas — teaching, research, community service — Boston University flourishes as a fine example of democracy in action. As an independent institution of higher learning, it believes in a society in which authority shall be distributed and individual enterprise encouraged. This faith opposes centralization and regimentation under any totalitarian pattern. Within our society there are important domains of the mind and the spirit which gain strength and flourish with the impetus provided by our urban universities. These "Citadels of Democracy" have come of age, and have gained the respect and support of public-spirited men and women throughout our land. Boston University, New England's only Methodist-related institution of higher learning, has reason to be proud of its accomplishments. But its place in the future will be earned by the support of all those who know its worth, and are willing to play a part in shaping its future.

The historical relationship between Boston University and the Methodist Church was never more vital nor filled with promise than it now is, when an ordained Methodist minister works daily with Methodist students, and when the School of Theology prepares young men and women for lifetime Methodist service.

Conference Commissions Plan

Action On Emphasis

The "Sunday Evening Group" of the University of Rhode Island Christian Association, meeting in the home of Protestant Chaplain Edmund W. Fetter.

New England Southern

by James V. Claypool

It is expected that the New England Southern Conference at its forthcoming session at New London, Conn., June 19 to 23, will accept its financial share of the Area Program for Christian Higher Education. This share is 22.5 percent of the Area total of $900,000. The Conference Commission has decided to make the asking an even $200,000.

This means the securing of $50,000 a year for each of the ensuing four years. It breaks down to $1.30 annually for each person on our membership rolls. Of even greater importance than the financial support will be the strong effort to stimulate and educate more of our members to the urgent need for greater understanding of the total situation as regards education for Christian living throughout our colleges and universities.

About 45 percent of our full-time college students are enrolled in liberal arts colleges and universities independent of state support. Of these, one-half are in church-related institutions. As seats of learning, they are among the chief stewards of the nation's religious culture.

The 650 church-related colleges will look primarily, though not solely, to their alumni and to their churches. It is not always an easy matter to intertwine religion and education so that neither suffers in the attempt, but we Protestants will win our generation only if the educational staff of life is permeated by the leavening influence of Christianity.

The Conference Commission on Higher Education will make several important recommendations to the Annual Conference. Approval by the Commission on World Service and Finance must first be obtained for distributing to the membership group of each local church the proper and equitable share of fund raising. Then approval by the entire Conference body will be asked for division of the funds on somewhat the percentage basis here outlined.

In the first place, the $1.30 desired each year for the next four years from every one of our members will be separated into two parts, institutional support and student support. Student support will receive the 30-cent amount, half of it for Christian work among college students within the bounds of our own Annual Conference and the other half for student work elsewhere in New England. These are at non-church colleges, mostly state universities. This 30 cents a member is to go directly for religious activities among Methodist students and their friends in their off-classroom hours. First claim will be for the Inter-Conference Commission on Student Work, and additional funds will go to the Wesley Foundations at the University of Massachusetts at Amherst and Harvard University at Cambridge. About one-fifth of the students at the former are reported to be from within the bounds of our Conference, and at the latter are hundreds of Methodist students gathered from widely separated localities throughout the United States.

Within our Conference geographically we have an interest in the Wesley Foundation and student religious work at the University of Connecticut at Storrs, the Massachusetts State Teachers College at Bridgewater, and the several colleges in and about Providence, R. I. There should also be some slight sum set aside for new work not now known which may spring up during the quadrennium.

The larger sums for disbursement will come from the one dollar for college support. It is the feeling of the Conference Commission that the members of the Annual Conference when in session in June would do well to vote to send 20 cents of each dollar to the office of the General Board of Methodist Educational Institutions to be allocated wherever in the United States it is most needed, first consideration and preference being for assistance to our Negro colleges when it appears justifiable and wise.

The Commission members are also recommending that 25 cents of the dollar be retained by the Annual Conference for distribution among colleges to be selected where we claim a special interest such as smaller schools in the mid-west now attended by young members of our churches; and also some special attention being given to Claflin College in which we have already invested funds in recent years and developed considerable interest.

The remaining 55 cents would be allocated to Boston University. Boston University is not only Methodist-related and has a Methodist minister as President, but its 1200 or more Methodists in the student body are the largest group of Methodist young people in any educational institution in New England. It is hoped that such funds can be earmarked to help provide a Methodist chaplain and a Methodist ministry to these students and their companions, and also to assist in securing an additional dormitory for husbands and wives in training for ministerial service at the School of Theology, and for a much-needed Chair of Religion among the faculty and departments of the College of Liberal Arts.

It has been agreed that at the Friday evening, June 21st, session of the Annual Conference the theme shall be directed toward the emphasis on Higher Education. Dr. Harold C. Case, president of Boston University, has been secured as the keynote speaker of the evening.

We recognize that church colleges have been important in American Higher Education because it was the Christian church which lighted the lamps of learning on this continent. Today as a nation, as a people, and as a Church we stand before unprecedented opportunities and staggering responsibilities for higher education.

We have a role to play in developing college policy about religion. The question before the people of New England called Methodists is what part we will take in education on the college level in the years immediately ahead. Will we answer this strategic call to make our colleges really Christian, or at least more Christian in attitude, atmosphere, activity, and administration?

New England

by Dr. Leslie H. Johnson

It is strange, isn't it, that the cost of a 3¢ postage stamp can be so insignificant and yet be so hard to get. The cost of that stamp means a negligible amount of one's weekly salary; yet, the letter it transmits may be of utmost importance. The guarantee of the government behind that stamp assures the sender that, at a small cost, the letter will go through. Seldom are we poor enough not to be able to buy a 3¢ stamp, at least once a week, to send a letter.

Suppose that 3¢ a week, still a negligible amount out of anyone's budget, were to make possible the difference between a Christian or a lack of a Christian way of living. We would not hesitate to give it. We believe that much in the Christian way, especially when we know that back of that 3¢ is the conviction and concern of The Methodist Church.

This is greatly over-simplified, but it expresses the financial aspect of this great Quadrennial Emphasis of The Methodist Church on Christian Higher Education. We are not so much concerned about raising money as we are in raising the Kingdom of God. The money each person gives each week is so small it will not even be missed. (Most people spend more on candy, ice cream, smokes, etc.) We are concerned that this nation's leadership shall be Christian and not sectarian. This will only happen as we Christians make it so.

Christian training begins in the home and in the church. Methodism can take pride in the pioneering spirit of Christian education in the local church and in the home. We have the finest of materials and some of the best church schools in the land. During the past few years emphasis has been placed on the family with its Christian training and practice.

We have often failed to provide the continuing Christian training for our young men and women as they leave home to further their education in institutions of higher learning. The Church has not always followed them.

Some of our Methodist youth have been fortunate to attend some of our schools where our Wesley Foundations and Wesley Clubs have been at work. Yes, some of these young people have been motivated by Christian leadership to go into professional and occupational activities where they have made their "Christian Imprint" known. For this we are thankful. But so much more needs to be done.

More and more of our youth are going on to school after graduation from high school. As Christians, we want them to have Christian leadership and Christian training. This doesn't just happen. It is the result of long-range planning, hard work, and money to make it possible. Higher education must be infiltrated with this Christian spirit. There is only one way the average layman can do it and that is with his own witness.

It will start with each Methodist's conviction that the future training and Christian witness in Higher Education is important. This witness will continue as each Methodist talks about it in his own church. It will be translated into reality as each lay representative to Annual Conference confirms his conviction in the need for a trained Christian leadership. It will become operative as the Annual Conference adopts a workable program and each local church puts it into its Benevolent budget as a matter of conviction.

Only the average of a 3¢ stamp a week for each member of a local Methodist Church (in fact, 2½ cents to be exact). But, underwritten, a year at a time, for this Quadrennium, will in effect say to others, Protestant, Catholic, and Jew, alike, that as Methodists we want our young people to be "Christian-trained" and motivated while in college; we as a Church stand behind them. We want them to return to their local church and to their community as Christian leaders and citizens.

Pre-theological students in the Wesley Foundation at Amherst, Mass., pictured left to right:

Front row: David Dik, Robert Sweet, Frank Danforth.

Middle row: Wayne Holsman, John Hayes, John Parker.

Back row: Raymond Fedje, Wesley Foundation director; Donald Fado, assistant director. Not shown: Bradford Bryant and Peggy Amos.

You may be wondering, what will this program do in the New England Conference? How will this money be spent? These are good questions. By this program we hope to:

1 — Strengthen the bonds of understanding and concern between our institutions of learning (Boston University and Tilton School) and the local churches;

2 — Help lead these institutions to a thorough commitment to Christian standards and ideals, and a better understanding of their place and function in the life of the church;

3 — Promote the work of the Wesley Foundations and Wesley Clubs so that their work may be more effective on near-by college campuses;

4 — Interpret to our people in The Methodist Church the distinctive function of our institutions of learning in the church and in society;

5 — Lead our churches in a sound program to undergird both institutions and student work with financial support.

Minimum goals have been set by the General Conference: $1.00 per member per year for our educational institutions, and 30 cents per member per year for student work. The New England Conference has the opportunity to strengthen financially the work of our Wesley Foundations in Amherst and Cambridge, our Wesley Clubs at Tufts and Copley, student work through the Inter-Conference Commission, and provide a Methodist ministry at Boston University through leadership, scholarships, and teaching. We will have an opportunity to strengthen Tilton School, and complete our obligation to Claflin University.

This is a big program, but we are a great Church. With God's guidance and the concerted witness of laymen and ministers working together, it can be accomplished!

Maine

by Charles William Landiss

Colleges in Maine, Negro colleges, and Boston University will receive support from Maine Methodists when the recommendations of the Maine Conference Quadrennial Commission on Christian Higher Education are approved. This group is in the process of making a complete study of the needs of schools within the state to see where funds ear-marked for Methodist student work will be best spent.

Based on the report of having 33,000 members of the Methodist Church in Maine, the committee is looking towards a goal of $132,000 for Methodist institutions of higher learning, and $39,600 for Wesley Foundations.

Four major items of giving are included in the sum sought after for our Methodist schools. First, the ministry to Methodist students at Boston University. Second, a Negro college or Negro colleges recommended by the General Board of Education. Third, the sum of $25,000 for scholarships to Boston University for Methodist students from Maine in any

School of the University. Fourth, a gift to Boston University to be used in accordance with the request of this Methodist-related university in our area.

Bates College in Lewiston, Farmington State Teachers College, and possibly Gorham State Teachers College will be included in the amount raised and spent for student work within the state.

Financial support has been given and now will be increased to the Maine Christian Association at the University of Maine. Realizing that there are 575 Methodist students on this campus in Orono, the Maine Conference wants to support fully the Inter-Conference Commission and the effective work done by the group and its field secretary in the promotion of Methodist student work throughout the area; and, of course, Maine Methodists are going to support our Methodist secondary school, Kents Hill, as we attempt to give adequate support to the schools and colleges of our church and those which give the church the privilege of doing effective student work in relation to their campuses.

Already a questionnaire has gone out to pastors of churches in Maine asking for a survey of the number of young people in their parishes who are attending institutions of higher education, and requesting the names and locations of these schools and colleges. The results of this survey will be used as a basis for further study as the Commission continues its work recommending that this be only the beginning of a continuing work in this vital field.

New Hampshire

by Gay Campbell

New Hampshire Conference is in a unique position where the quadrennial emphasis on higher education is concerned. Tilton School, a secondary school, is the only Methodist-related institution within the borders of the Conference. There are no Wesley Foundations, but there are students who need the ministry of the Church at this crucial first separation from home and local church ties.

Methodists are enrolled in large numbers at the state university and at the two teachers' colleges. This Conference is also represented in the enrollment at Boston University.

We feel a special attachment to this institution, because the School of Theology had its beginning within our Conference. Most of our ministers received all or part of their education at Boston. We recognize the role of that church-related university in our community life when we note the number of professional workers whose names are included on its alumni rolls.

Tilton School was founded by the Conference and has served the state well in providing private school education for a large number of boys and girls.

The Quadrennial Commission on Higher Education of the N. H. Conference has recognized its obligation for moral and financial support of Boston University and of Tilton School. The Commission has approved the following annual and quadrennial budgets for the support of these two institutions:

	Each Year	*1957-61*
Tilton School	3,250	13,000
Boston University	16,250	65,000

Tilton School requested funds for scholarships and for a chapel. Boston University chaplain to Methodist students is at the top of our project list. The $1.00 per member goal which the Church has set is a challenge to our Conference.

The Church has set a goal of 30¢ per member to support student work, in addition to the dollar. For a long while we have been feeling that we have not done enough for our students. Here is an opportunity to broaden our efforts. The Conference Commission proposes the following budget:

	Each Year	*1957-61*
Inter-Conference Commission on Student Work	1,000	4,000
Protestant Assoc. — U. N. H.	1,500	6,000
Student Work — Keene Tchrs'	1,000	4,000
Student Work — Plymouth Tchrs'	1,000	4,000
Wesley Foundation — Harvard	500	2,000
Wesley Foundation — Amherst	500	2,000
	5,500	22,000

The Inter-Conference Commission helps to tie our Methodist students in state colleges into the Church's work across the area. Through visits to the field secretary and attendance upon regional conferences sponsored by the New England Methodist Student Movement, our students feel related to other student groups and to the Church.

An effective week-end program of student work on any of the state college campuses within our state has so far been impossible. Commuting distance makes for a general exodus from the campus on week-ends. However, we believe the Protestant Association is carrying out an effective through-the-week program at the University of New Hampshire. We would like to add a Methodist worker to that staff. We would like to provide funds for Wesley clubs or similar organizations on the teachers' college campuses.

Because we do have a small number of students at Harvard and at the University of Mass. we are inviting our churches to make a contribution to the work of the Wesley Foundations on these campuses.

This church-wide movement to undergird our institutions is not compulsory. But, as Christians, we desire the highest type of leadership, lay and professional, for our church and for our community. This compels us to be interested in the type of persons who are being graduated from our schools. This compels us to make sure that the church is not some "forgotten island" in their lives.

We are interested not simply "till it hits our pocketbooks." Because we are required to give, we will strive to learn more about where our money goes. The annual conference will discuss the proposed budgets given above. Laymen and ministers will then adopt this or some other guide for local churches to measure their concern for higher education.

Tilton School — new gymnasium

The New England Conference Methodist Historical Library

by John Rex Shepler, Librarian

New England Conference Methodist Historical Society

The New England Conference has maintained an Historical Library since 1880. The collection now numbers some seven thousand volumes, and is one of the most valuable sources of Methodist history to be found anywhere.

Since 1950 by a cooperative agreement the Historical Library has been located at Boston University with the School of Theology Library, of which it is an autonomous part. The Theology librarian, Dr. Jannette Newhall, provides general supervision for the Historical Library as well. The Historical Room is shared with the students and faculty of the School, and at the same time the large reading room of the School Library is open to ministers and laymen of the Conference.

The mainstream of Methodist history in New England began in 1789, with the entrance of Jesse Lee into the area. The history of the 1790's and early 1800's was preserved for posterity by the timely efforts of the historian, Abel Stevens, whose *Memorials of Methodism in the Eastern States,* published in 1848 and 1852, is the richest mine of information on the early period.

But numerous original sources exist, preserved by churches or individuals, which further enlarge our knowledge of these days. The most distinctive feature of the Conference Library consists in these source materials. Church record books, for example, of the Needham Circuit beginning in 1793 and again in 1802, for Methodist Alley in Boston beginning 1795, for Granville Circuit in 1795, and only a few years later for Ashburnham Circuit, Tuftonboro, N. H., Hallowell, Maine, and Thompson, Conn., are illustrative of the treasures on the shelves. Class papers listing class attendance for periods of years are in our possession for New London, Conn., beginning 1793; Methodist Alley, 1794; Orange, 1795; Providence, 1813; and Framingham, 1825.

First Methodist Church, Lynn, the oldest Methodist society in Massachusetts, has been spending a year collecting all its early material from scattered quarters, and now has four cartons ready for deposit in the Library.

A file is kept of four hundred churches throughout New England which have sent historical material to the Library. This file has recently been gone over completely and arranged in fresh folders. The material is both old and new. The ancient material, some of it a century and a half in age, is a witness to the permanent importance of a depository such as this. The new material, flowing in from interested church officials, will be invaluable in time to come for historical reference. The Library stands in a reciprocal relation to the churches: it invites all to make use of its resources for historical information; and it urges every church to keep up to date in the current material of interest supplied for our files.

The Historical Library has a large collection of personal letters and other written documents. Outstanding among these are a letter of John Wesley, written in 1787; one by Jesse Lee in 1793; three by Asbury, five by Coke, and one by Lorenzo Dow. Other notable names in the collection include George Pickering, Elijah Hedding, Joshua Soule, Melville Cox, and Wilbur Fisk. The three Asbury letters have recently been photographed, and will appear in print for the first time in the forthcoming *Letters of Bishop Asbury* to be published by the Methodist Publishing House. Arrangements have been made for securing additional Wesley letters from London.

The Library aims to keep up to date, not only on the Methodism of the New England region, but on Methodism as a whole. It can supply all the General and Jurisdictional Conference Journals, the General Minutes from the beginning to the present time, and the recent minutes from practically all the Annual Conferences. We have modern editions of all of Wesley's works, and first editions and other valuable items in a special collection in the Woodward Room. We have just received a shipment from the Epworth Press in London which includes everything of interest to the American reader on the Wesleys and on Methodism, published in Britain in recent years. Current books in the field from American publishers are being regularly added.

One of the strongest sections of the Library is that on Methodist biography. Other fields included are church history and polity, missions and the missionary movement, evangelism, sermon collections, and hymnology. Our magazine files include the *Arminian* (or Methodist) *Magazine* from 1778, the *Methodist Review,* the *Wesley Quarterly* from its inception in 1897, the *Christian Advocate,* ZIONS HERALD, and others. Considerable space is given over to the record books of local churches no longer functioning, and our Library is a clearing-house for information on vital statistics of persons recorded in these church listings.

The glassed-in shelves in the corridor of the Theology Library contain some of the historical relics owned by our Conference Society. One of these is a household clock, cased in ebony, owned by Charles Wesley, and now more than 250 years old. Also on display are two tea canisters carried by Asbury on his travels, and given by him at different times to Methodist friends in New England. In the Library we display the chair once used in John Wesley's study, as well as the great armchair constructed out of wood from the Jesse Lee elm. We have a set of saddlebags used by George Pickering, and the cane carried by Enoch Mudge, first native New England Methodist preacher. The oldest volume in the library is "Les Pseaumes de David," published in Holland in 1585, and containing the first printing of "Old Hundred."

The Historical Society is engaged at the present time in promoting the proper marking of historic sites connected with the first years of Methodism in New England. Pre-eminent among these is the marking of the location of the Great Elm on Boston Common, where Jesse Lee preached his first sermon in the town. Arrangements have been made with the City Park Department allowing us to select the marker and inscription for this purpose, to replace the weather-beaten marker which has been removed. A dedication program will be held late in the spring, and the city will plant a new elm on the location. Historic buildings that should be marked are in Wellesley and Wilbraham, Mass., and Thompson, Conn.

Within a few months the Historical Society will make available to the churches a colored slide lecture depicting all the present-day scenes connected with Lee, Asbury, and other founders of New England Methodism.

A Citadel of Democracy

New England's Methodist Related University

by Warren Carberg

BOSTON UNIVERSITY stands today as one of the world's great Methodist institutions. Its magnificent buildings along the Commonwealth Avenue campus, attest to the soundness of the dreams of the Founding Fathers and to the energy and integrity of an unbroken chain of Methodist presidents.

Still a youthful institution, Boston University stands on the threshold of its greatest period of fulfillment. And as it faces the future, the University still retains, in full measure, a spirit of Brotherhood for men and women of every faith and creed.

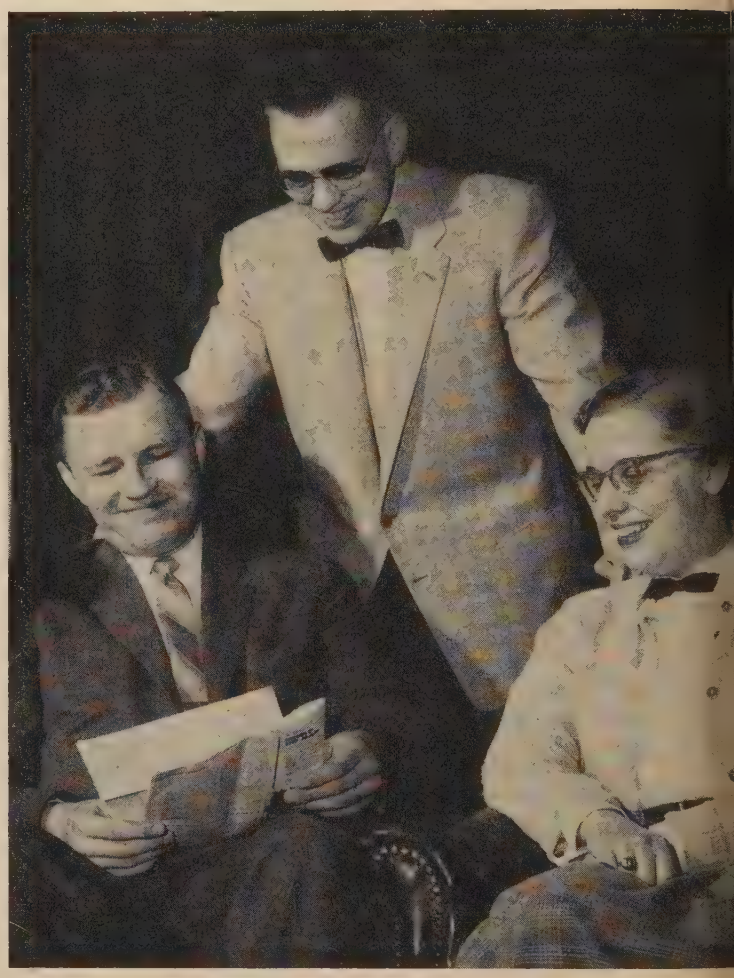
During all its lifetime it has remained faithful to section 5 of its charter written in 1869: "No instructor in said University shall ever be required by the trustees to profess any particular religious opinions as a test of office, and no student shall be refused admission to, or denied any of the privileges, honors or degrees of said University on account of the religious opinions which he may entertain; but this section shall not apply to the Theological Department of said University."

But it has also trained ministers for many branches of Protestantism. Physicians and surgeons who have graduated from the School of Medicine are known throughout the world. Its law school has furnished, in great numbers, lawyers and judges, political and civic leaders. Its other graduates have risen to leadership in the fields of business and of teaching.

And now as the University must consider a new period of growth in terms of new buildings costing many millions of dollars, its alumni are happy in the thought that under the leadership of Dr. Harold C. Case, University president since 1951, it is also experiencing a great spiritual rebirth.

When the Founding Fathers met in the Bromfield Methodist Church on April 24, 1839, it is highly improbable that they envisioned they were laying the foundations of a modern university. But they had caught the inspiration for improving theological training, a step that was to lead to the development of general education in New England.

An article in ZIONS HERALD, Dec. 10, 1924, by Dr. Everett O. Fisk, gives credit to the efforts of that great Methodist clergyman and educator, the Rev. Martin Ruter. The contagious enthusiasm of Dr. Ruter and of his associates led to the opening of the first Methodist academy in New England at New Market, N. H., on Sept. 1, 1817. This school pioneered in the practice of coeducation.



The Rev. Dr. John Wesley Neff, Methodist minister for students at Boston University and two members of his student group. Left to right: Dr. Neff, Peter Hutchings of Marblehead, and Ruth Daniels of West Roxbury.

Many of New Market's 400 students became outstanding leaders. They were the educational missionaries of American Methodism, "bearing into every

AREA CABINET MEETS AT BOSTON UNIVERSITY SCHOOL OF THEOLOGY — Bishop John Wesley Lord with the district superintendents from the four conferences discuss plans and programs. Front row, left to right: the Rev. Alfred G. Hempstead, superintendent of the Maine Conference; the Rev. H. Daniel Hawver, superintendent of the Boston District; Dr. Walter G. Muelder, dean of the School of Theology; Bishop Lord; Professor William C. Moore, the Rev. Willard C. Arnold, superintendent of the Lynn District; Professor Robert L. Treese; Professor Walter Lewis Holcomb. Second row, left to right: Professor Paul E. Johnson; Professor Donald Taggart Rowlingson; Professor Donald More Maynard; Professor Allan Knight Chalmers; Professor Harrel Frederic Beck; Professor Harold Ehrensperger; Professor Sylvester Paul Schilling; Professor L. Harold De Wolf. Third row: Professor Amiya Chakravarty; the Rev. Elwin L. Wilson, superintendent of the Bangor District; Dr. Jannette Elthina Newhall, librarian and associate professor; Professor Richard Morgan Cameron; Professor Herbert E. Stotts; the Rev. Thomas R. Burns, superintendent of the Providence District; the Rev. J. Kenneth Pearson, superintendent of the New Bedford District; the Rev. Ira J. Roberts, superintendent of the Worcester District; the Rev. C. Albert Higgins, superintendent of the Springfield District; the Rev. William A. Overholt, director of the Student Christian Association; Professor Sam Hedrick; the Rev. J. Norman Barrett, superintendent of the New Hampshire Southern District; the Rev. Ray H. Cowen, superintendent of the New Hampshire Northern District.

part of the land a new evangel of letters and kindling among the people a zeal for education less ardent only than that for religion."

Dr. Everett O. Fisk connects Boston University to the $80 investment made by Martin Ruter in New Market. This, he said, prepared the way for the gift of $1,500,000 by Isaac Rich, the largest single bequest which up to that time had been made to education.

But the meeting on Bromfield St. led to the founding the same year of Boston University's first home, the Newbury Biblical Institute at Newbury, Vt. In 1847 the academy was transferred to Concord, N. H., in the old First Parish Congregational Church, a gift of the Congregationalists to the struggling school.

After two decades had passed there was a growing realization the city offered many advantages to the advancement of higher education. Thus it was that on May 26, 1869, the Commonwealth of Massachusetts made Isaac Rich, Lee Claflin, and Jacob Sleeper "a body corporate forever under the name of The Trustees of Boston University."

Isaac Rich was a business leader. Lee Claflin was the father of Governor William Claflin who signed the University's charter.

Edward Ray Speare, one of the grand old men of Boston University, a devout member of the Newton Centre Methodist Church for many years, and a former trustee and treasurer of the University, in his recent book, *Interesting Happenings in Boston University's History*, tells in interesting fashion the history of the institution which he served for so many years and with which he is so familiar.

The Boston University School of Theology's first home was at 23 Pinckney St. Its next location was in the Wesleyan Building on Bromfield Street. In 1896 it moved to 72 and 74 Mount Vernon St. where it remained for 63 years. In 1949, during the administration of Dr. Daniel L. Marsh, now chancellor, it was moved to its present location on the Commonwealth Avenue campus.

Within seven years after incorporation in 1869 seven colleges and schools were opened. These were: The School of Theology, the School of Law, the School of Medicine, the College of Music, the School of Oratory,

the College of Liberal Arts and the Graduate School of Arts and Sciences.

These were followed by the College of Business Administration, the School of Education, the School of Religious Education and Social Service, the College of Practical Arts and Letters, the reorganized College of Music, the University Summer Session and the Sargent College of Physical Education.

Founded more recently were: the General College, the School of Public Relations and Communications, the College of Industrial Technology, the College of General Education, Junior College and the School of Fine and Applied Arts.

The new campus was established along the Charles River during the presidency of Dr. Daniel L. Marsh. When the removal to the present site was first suggested it loomed to many as a beautiful but impractical dream. Even when the buildings were actually erected, skeptics could foresee nothing but failure and disaster. It required all of the statesmanship of Dr. Marsh and the courage of the trustees to bring to pass the miracle that is Boston University.

President Case, recognized as one of the great exponents of privately endowed higher education in the world today, before coming to Boston University was pastor of the First Methodist Church in Pasadena, Calif. Under his wise and forceful leadership the expansion program has been launched and is well under way. Buildings have been obtained and new ones are being built to house those schools and colleges that must move from the Copley Square area and from Cambridge.

Boston University's design for the future is something more than stone and mortar. Within recent years the University has experienced a spiritual rebirth. Alumni, who have not been heard from for 25 years and more are now coming forward ready to help. The younger alumni are conspicuous for their zeal.

Mrs. Case is a woman of exceptionally warm and engaging personality and one of the most valuable public relations assets of the University.

A licensed Methodist preacher in her own right, she has been accepted as one of the most brilliant and talented women of her generation. President and Mrs. Case regularly hold university "at home" sessions for the students. These have provided an opportunity for personal contact between Dr. and Mrs. Case and undergraduates.

Boston University is the third largest private educational institution of higher learning in the United States. The University is a collection of small schools, with all the advantages of the closely organized, diminutive institutions. At the same time they possess the cultural enrichment that only a large urban university can give.

Boston University has always believed that people

PLAQUE PRESENTED TO DR. AND MRS. DANIELSEN — Dr. Howard Thurman, dean of Boston University Chapel is shown presenting a plaque to Dr. and Mrs. Albert V. Danielsen for their resourceful, wise and unfailing development of the Pastoral Counseling service throughout the past five years. President Case is shown smiling in the background.

must learn to live together in multiple group organizations. In order to make this possible there are more than 50 all-University organizations functioning on the campus.

President Case believes strongly in the importance of spiritual values as imparted by the various religious faiths. He has one guiding principle in this respect — "make the most of their own religious heritage — the faith of their fathers."

Under its Methodist leadership Boston University has quarried its foundation deep in the granite of New England integrity.

The academic freedom of the faculty of the University has always been secure. In the words of Dr. Case: "The quest for truth will not be hampered and the report of findings, whatever the area of specialization, will not penalize him as a citizen or as a member of the scholarly community.

"The greatness of the institution is due in large measure to the insight, idealism, and foresight of the people who established and developed Boston University.

"They have thought of it as a bulwark for the maintenance of the freedom of the mind upon which all other freedoms depend. Nothing could be more

THE CAMPUS-CHURCH RELATIONS COMMITTEE AT BOSTON UNIVERSITY — Front row, left to right: Donald Mallinson, vice-president of the Wesley Fellowship; Miss Marilyn Cook, president of the Wesley Fellowship; Mrs. Lewis O. Hartman; the Rev. William A. Overholt, director of the Student Christian Association; and the Rev. John Wesley Neff, Methodist minister to students. Back row, left to right: the Rev. Paul K. Deats, Associate professor, School of Theology; the Rev. William Landiss, Kennebunk, Me., president of the Board of Education; the Rev. Richard G. Colby, East Greenwich, R. I., president of the board of education of the New England Conference; and Professor Warren C. Danforth, of the College of Business Administration of Boston University.

directly opposed to this concept of freedom than Communism. Anyone who has given up his conscience to Communist discipline lacks independence of thought, judgment and action and has no place in an independent university.

"But the healthy educational community achieves its stature by preserving differences in discipline found whenever true scholars from a broad range of human learning unite their efforts to train tomorrow's leaders."

An unbroken chain of Methodist presidents have served the cause of higher education in New England from William Fairfield Warren in 1869 to Harold C. Case who began his tenure in 1951.

The first School of the University was the School of Theology. Boston University's living alumni include, past and present, 204 University and College presidents; 476 U. S. Senators, Representatives and other government officials; 379 judges; 20 bishops; ten governors of states; 78 mayors of cities; and eight state commissioners of education.

In religious work more than 3,000 graduates of the School of Theology are serving as pastors, teachers, college and university presidents, missionaries and church board officers.

The founders of the University — three men of the Methodist faith — were visionary in their emphasis on brotherhood and tolerance. Boston University has always made Methodism the key to furthering these truths.

Christ to the Campus

By Dr. James Leslie

A "bull session" at the University of Connecticut Christian Association.

The Methodist Student Movement might well be described as a young, effervescent, forward-moving arm of the church. It represents some 499,000 Methodist preference students on 400 campuses in the American collegiate picture. The Methodist Student Movement includes work at both church-related, state, and independent colleges and universities, but here we shall refer primarily to the Wesley Foundation units at state and independent universities. From this movement comes the leadership of tomorrow, while today it needs the support of the present membership of our church.

Much of the leadership of the revolutionary movements in the world today is found among students. If Christianity is to evoke a response to its revolutionary concepts of peace and brotherly love, it must present its ideas in as dynamic a way as possible. If our students are to be witnesses on the campus and in all of society they must know that concerned church people are with them.

One of the most significant of the student movement emphases has been to encourage the students to work in the church. Many serve on boards and committees of local churches, take responsibility as affiliate members, and work closely with the church school as teachers, youth advisors, and scout leaders. Many of our 160 accredited Wesley Foundations have a larger constituency than many churches. Through Wesley Foundations students come to understand the organization of our church, participate in visitation campaigns, every member canvasses, discussion and prayer groups. Deputations teams visit local churches to assist in program planning and to inform prospective students and their parents about college life and the collegiate relationship to the church. It is the intent of the student movement to relate students to the church in a continuing relationship to the church throughout the academic years.

A student has a vocation while he is in the university community. The student movement enables the student to lift the level of education to a point where the gospel has relevance to every course and extra-curricular activity. It encourages a critical evaluation of the classroom, administrative policies, philosophies of the professors, and free time participation. Thus the Christian message becomes a standard by which relative values are measured for the whole educational process.

Within the MSM students are given the opportunity to study the meaning of the Christian mission and to sense the World Christian Community as the Wesley Foundation brings together people of other nationalities and religious backgrounds. From Wesley Foundations come many missionaries, and Summer Service Projects provide opportunities for students to enrich their college experience through work camps, caravans, and students-in-industry programs.

The MSM seeks to provide a fellowship which is loving, forgiving, accepting, and understanding — a fellowship in which students may grow spiritually, emotionally, socially, and intellectually to a discovery of the meaning of Christian faith in daily living. Personal guidance is given by the minister responsible for the Wesley Foundation Program.

It is significant that at present there are over 2,715,000 students enrolled in colleges. By 1960 the U. S. Council on Education predicts an increase of 29%; by 1956, 79%; and by 1970, 124%. We can anticipate a Methodist enrollment in our colleges and universities of some 1,117,760. Since church-related colleges cannot provide facilities for more than the proportion of students now served a large number of Methodist students will enter state and independent universities. This is the future of the MSM which depends upon the local churches in METHODISM.

The Wesley Foundation Players of Greater Providence presented a one-act religious drama "The Lowly King" during Lent. Members of the cast shown include: Joan Williams, Albert Satton, Robert Gavitt, Emily Waters, and Robert Nuttall.

Methodist Student Work in New England

by Douglas Dorchester

The Methodist Church is already at work on many New England college campuses as the new Quadrennial Emphasis on Higher Education begins. Through the Inter-Conference Commission on Methodist Student Work and the Conference Boards of Education which have created and supported it, we now have Wesley Foundations, Wesley Clubs, and Cooperative Christian Associations ministering to the needs of several thousand of our students. The Inter-Conference Commission on Student work, acting for the Conference Boards of Education, is the agency responsible for directing the work of the Methodist Student Movement in New England. The MSM has a part-time Field Secretary, Miss Jean Stevenson, and maintains an office at Danielsen House, Bay State Road, Boston.

Let us glance at the following areas of student work in New England.

WESLEY METHODIST CHURCH IN AMHERST, with 240 members, is the focus of our ministry to over 60 Methodist students from Amherst College, a slightly larger number from Mt. Holyoke, and over 300 from the University of Massachusetts. We now provide some help on the Rev. Ray Fedje's salary to encourage his work with students, plus a School of Theology student on weekends to work in the Wesley Foundation. The church provides its limited facilities for a growing program serving 430 Methodist students, nearly all of whom are residents.

The University of Massachusetts looks forward to a total enrollment of 10,000 to 20,000 by 1965. If the other schools hold their present enrollment figures, we can expect from 850 to 1500 Methodist students to be served annually in this program within 8 years. Minimum needs, extremely urgent in 1957-58, include a Staff Associate to devote full time to the student program and to visitation in dormitories, plus new land and an adequate building, available next to the church, for the expanding program.

The WESLEY FOUNDATION IN CAMBRIDGE brings together Methodist students from at least 6 schools, all mainly residential: Harvard — 597, M.I.T. — 407, Radcliffe — 35, Wellesley — 92, Sargent — 33, and Lesley — 18, for a total of almost 1200 in 1955-56. This active weekday and Sunday program now centers in Harvard-Epworth Methodist Church, 450 members, whose facilities need modernizing to care for the student program. Leadership is provided by a director who supervises a staff of 3 internes from Boston University School of Theology. New budget needs include a half-time secretary and fellowships for internes.

There are 136 Methodists in TUFTS UNIVERSITY, where the Wesley Club meets in Medford-Hillside Methodist Church, under the care of the Rev. Robert Matthews and a part-time interne.

New officers of the New England Methodist Student Movement are, left to right, seated: Marilyn Macomber, Bates, vice-president of Maine area; Bradford Bryant, Univ. of Mass., president.

Standing: T. Walter Herbert, Harvard, secretary; Jon Shoop, Tufts, vice-president of Boston area; Kenneth Langley, M.I.T., treasurer; Bradley Lawrence, Univ. of Vermont, vice-president of Vermont area; and Frank Danforth, Jr., U. of Mass., vice-president of Conn. Valley area.

At the UNIVERSITY OF RHODE ISLAND, the Methodist Church joins other churches in supporting an interdenominational Christian Association, which ministers to some 84 Methodists, soon to be increased by half. The Rev. Edmund Fetter is responsible for the total program and is under appointment from the National Council of Churches. Present needs include at least an interne to help with Methodist work.

The ministry to almost 300 Methodist students at Brown University, Pembroke, Bryant, the R. I. School of Design centers in the GREATER PROVIDENCE WESLEY FOUNDATION which is located at the Mathewson Street Church in Providence and is under the leadership of the Rev. Robert Shippee, Associate Minister of the Church.

The UNIVERSITY OF MAINE is another center of interdenominational work, formerly headed by Dr. Elwin Wilson and now directed by the Rev. William McGinnis. The student body of 3500 will increase to over 5000 by 1965, with Methodists growing from 550 to 800 or more.

FARMINGTON STATE TEACHERS' COLLEGE IN MAINE now has 80 Methodist students out of a student body of 360, 90% of whom are resident. As the campus grows to over 500 it will

(*Continued on page 29*)

University Christian Association at University of Connecticut holds student-faculty dinner.

Preparing at

Tilton School

for Christian Leadership

by Dr. J. Rolland Crompton

Among the many fine College Preparatory Schools in New England, Tilton School at Tilton, New Hampshire, has long been known as one of the best.

No bars of race or creed

Founded in 1845 by the New Hampshire Conference of The Methodist Church it has carried on the traditions of Methodist related schools emphasizing fine academic standing, excellent College preparation and the building of character.

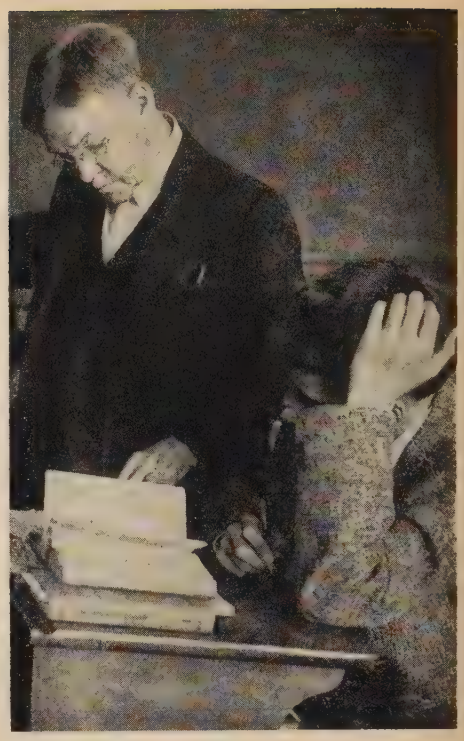
In its catalogue the philosophy of the school is summed up as follows, "It is the philosophy of Tilton School, inherent in the Christian concepts of its founders and its present overseers, that opportunities for education should not be restricted or limited by race, creed or economic status." With its roots deep in the past it has always had a forward look. Its campus is a little world on which meet boys of all creeds and colors. Every boy stands on his own merits and the color of his skin or the language of his forebears is no handicap.

Enrollment is limited by present facilities to about two hundred boys and this makes for a family atmosphere which finds its center in the Headmaster's home from which it radiates to all phases of campus life. Each boy is an individual and is treated as such as an attempt is made to develop the best in him. Daily morning devotions, Sunday evening Convocations and Sunday morning church attendance minister to the spiritual needs of adolescent boys away from home. Faculty counselors concentrate their special interest in a limited group of boys assigned to them and help to direct the boys not only in study habits but also in the deeper meanings of life.

Tilton is proud of the hundreds of her sons and daughters (for many years Tilton was coeducational) who have met with success in the exacting demands of higher institutions of learning and in the wider demands of life.

The school is located in the foothills of the White Mountains in the beautiful Lakes region of New Hampshire. It is twenty miles from Concord, the state capital, on highway Number 3 leading to the lakes and the mountains. It has placed emphasis on the building of good buildings, the latest of which is one of the finest gymnasiums in northern New England. Its campus is beautiful and almost adequate for its needs now and for the foreseeable future. It has need for a satisfactory chapel. The present administration has this in its planning and it is hoped that before long this need will be supplied.

Tilton has always tried to give opportunity to boys of limited financial means. To this end it has a work program for students and additional scholarship funds available. However, costs of operation have risen so much that there is danger that aid to worthy students will have to be limited unless new funds are made available. The administration is looking in this direction also and it is hoped that such new funds will be found.



Close attention in small classes

The College Preparatory School deals with boys in the most plastic period of their lives. The outlines of the future are being shaped for them at this time. Unfortunately the church has lost many of the preparatory schools originally founded by it. They have either closed their doors or have lost their relationship with the church. The present administration of Tilton School is determined that this church affiliation shall not be lost.

One of the wisest things The Methodist Church has done has been to place the emphasis of this quadrennium on Christian higher education which includes Preparatory Schools, Colleges, Universities and Theological Schools. Nothing can go further in combating the current trends toward the secularization of life and in preserving the splendid religious-educational traditions of America in which our country has found its strength.

Tilton School dining room and Knowles Hall

Maple Sugaring at Lebanon, N. H.

Bishop Lord Works With Ministers and Laymen to Aid Church

The sap is running
The tractor's purring
The boys are gathering
The tank's o'erflowing
With liquid gold.

The fire is burning
The sap is boiling
The cans are filling
It's the sweetest story
Ever told.

HAROLD G. RANDALL

THE sweet sap of the sugar maple has often been compared to gold. But to the Methodist Church of Lebanon, N. H., the comparison is more real than poetic. For the past five years the Men's Club members of the church have devoted their spare time working in a local sugar orchard to help support their church.

On March 18 Bishop John Wesley Lord led a group of ministers and some laymen up the steep slopes of Storrs' Hill in Lebanon to watch this example of cooperative effort by lay workers who give time and labor to help support their house of worship.

It was a long trip but a rewarding one for the representatives from Massachusetts. The Bishop had preached in Maine the day before. He stopped the night in Dover where he was met by the Rev. James F. Quimby.

The day was ideal for a sugaring off party. Fleecy clouds scampered over a blue sky, dropping shadows on the snow-speckled hills.

Sap Starts Flowing

The dawn had been frosty but the winter sunshine had been sufficiently strong to send the sap dripping into the buckets hanging on their metal spouts.

The sugar house hummed with activity. Harry Townsend, his son Bruce, and his two helpers, Warren Prescott and Alden and Howard Perry, lit a roaring fire from dry slash wood.

By the time that Bishop Lord and his delegation arrived at the scene the sugar house was filled with the steam of boiling sap.

Bishop Lord wore an all-red hunter's costume and boots, excellent for scrambling up and down hill after buckets of sap.

With him was the Rev. Jonathan King, pastor of the Lebanon church; the Rev. Elmo F. Young, chairman of the area committee on Methodist Information; the Rev. and Mrs. Quimby; the Rev. Vernon C. French, Jr. of the New Hampshire Conference; Earl "Red" Stevens, treasurer of the Men's Club; Alton Mark, past president of the Men's Club; and Harold G. Randall, retired Lebanon letter carrier, financial secretary of the club, and trustee of the church and the parsonage.

A real delicacy. Photo shows a group enjoying "sugar on snow" at the Storrs' Hill Farm of Harry Townsend at Lebanon, N. H. Left to right: Harry Townsend, the owner; the Rev. Jonathan King, pastor of the Lebanon Methodist Church; Mrs. Townsend; and Bishop Lord.

There is more to sugaring than meets the eye. First of all the season is exceedingly brief. At Lebanon most of the work is done in March. Sometimes the sap starts to flow in February and continues until April. But those are exceptional years. Often deep snow proves to be a handicap. The yield of sap varies. Scribbled notations in Mrs. Townsend's record reveals that it goes as low as 240 gallons and as high as 400 or a little better on his farm.

But for each gallon of syrup that trickles into the gallon cans between 30 and 35 gallons of sap must be boiled and filtered.

Sugaring is in the Townsend blood. The family originally bore the name of Storrs. They came to Storrs' Hill 175 years ago from *Storrs,* Conn. Nathaniel Storrs was the first member of the clan to come up over the trail in his ox team from *Storrs,* Conn.

The Storrs family were great hands for maple sugar. There is reason to believe that they began their sugaring operations soon after coming to Storrs' Hill. Who taught them? Well, no one knows except that the Indians were fond of the sweet sap long before the coming of the white man.

World News

Bishop's Opposition Helps Kill Georgia Sterilization Bill

A bill to legalize sterilization was killed by the Georgia House Health Committee after Roman Catholic Bishop Francis E. Hyland of Atlanta declared that it "is wrong to try to breed children like cattle."

The committee voted 8-4 against a motion by Rep. C. J. Broome of Bacon County that the measure be given a favorable recommendation. Several legislators joined the bishop at a committee hearing in speaking against the Senate-approved bill.

Bishop Hyland charged that those who favor sterilization are taking a "purely materialistic viewpoint . . . and are not worried about mentally deficient children."

Chaplain Collects Sample Drugs for Medical Missions

Thanks to a Boston clergyman and pharmaceutical samples to doctors, missionary medical centers in remote parts of the world are receiving a steady supply of drugs ranging from vitamins to the newest antibiotics.

Responsible for the drug shipments is the Rev. Leicester R. Potter, Jr., chaplain of the Massachusetts Memorial Hospitals. About six years ago he came to the conclusion that too many valuable drugs, supplied to doctors by pharmaceutical houses, were landing in the physicians' wastebaskets. So he decided to see that they reached missionary hospitals which sorely need them.

He contacted the Board of Commissioners for Foreign Missions of the Congregational Christian Churches which agreed to distribute the drugs.

Word got around of Mr. Potter's undertaking and his office became deluged with jars, bottles, and vials. Soon doctors began adding damaged surgical instruments which could be repaired or parts of which were usable. These, too, were sent to the mission hospitals.

The Rev. Crawford Brown, pastor of an Episcopal church in Dorchester and a former missionary in China, heard about the project and arranged for drugs to be shipped to a hospital in Fort Yukon, Alaska.

For four years, three of Mr. Brown's parishioners, one a doctor, checked out the drugs, packed and mailed them; and the church bore the whole expense. Eventually the job became too big and expensive for the one church, so Mr. Potter went to the missionary board and in 15 minutes the board "was begging us for everything we could give them," he said.

Drugs have been shipped to Africa and the Philippines and more will soon be on the way to these and other far-flung medical facilities operated by the Congregational Christian Churches, Mr. Potter said.

The drugs, Mr. Potter carefully pointed out, are not handled haphazardly, but each item is checked carefully by physicians before shipment and on receipt, to make sure they are uncontaminated and have not lost their potency.

"In many instances," he said, "the missionary hospitals are getting the most recently developed drugs that might not ordinarily find their way into such remote places for many years, if at all."

Southern Clergy Organize To Support NAACP Program

A score of clergymen attending the fifth annual Southeast regional conference of the National Association for the Advancement of Colored People in Atlanta, Ga., have organized a Church Workers Council to support the program and activities of the NAACP throughout the region.

Rev. Frank R. Gordon, of Knoxville, Tenn., was elected chairman of the newly formed group which will include laymen as well as ministers of both races. Other officers chosen include Rev. Newman, Charleston, S. C., vice-chairman; Rev. John Mangrum, Tougaloo College, Tougaloo, Miss., secretary; and Daniel Speed, Tallahassee, Fla., assistant secretary.

In a statement issued by the Council, the clergymen invited "all members of the Christian ministry to unite with us in urging persons to both join and financially support the NAACP."

The statement further deplored "acts of violence committed against persons of patriotic zeal and righteousness." In such a climate, the statement continued, "it is incumbent upon the Christian church to speak out in prophetic tones against such un-American acts as bombings, economic pressures, vandalism, illegal arrests, unjust injunctions, even kidnappings and cold-blooded murder."

Protestants-United Ask U.N. Religious Liberty Statement

The United Nations was asked by Protestants and Other Americans United for Separation of Church and State to make a strong statement on religious liberty.

Dr. Glenn L. Archer, executive secretary of POAU, made the request in a letter to Edward Lawson, chief of Section II of the United Nations Subcommission on Prevention of Discrimination and Protection of Minorities. He said that religious discrimination exists against minorities in nearly every country that has an established State religion.

"It matters little which church happens to be 'established,'" Dr. Archer wrote. "Whether the victims of state religious control be adherents of the Baha'i in Iran; Jehovah's Witnesses in Quebec; Protestants in Spain, Italy and Colombia; Roman Catholics, Protestants and Jews alike in the Soviet orbit; Old Calendar Sect members and evangelicals in Greece; non-Lutherans in Scandinavian countries; or Jews entering into mixed marriages in Israel — to mention a variety of forms which the problem may take — the principle is the same."

He said "the way to world-wide eradication of religious oppression is through universal application of the Golden Rule."

Dr. Archer urged "strict government non-interference in religion" and a recognition by all religious leaders that "religious freedom is a two-way street."

NCC Announces Plans for Constructing Near East Radio

Plans for construction in the Near East of a mighty 100,000-watt radio transmitter, as powerful as any in the area, were announced by the National Council of Churches.

The new short-wave giant, to be built at a cost of $250,000 and to be supported by cooperating Protestant foreign missions boards, will beam programs into virtually the whole Arabic-speaking world, said Dr. W. Burton Martin, executive head of RAVEMCCO, broadcasting unit of the National Council's Division of Foreign Missions.

Its voice will be heard in faraway Indonesia and South Africa, as well as in the Near and Middle East, he declared. Its programs will be educational and cultural as well as religious.

Reject Offer to Film Oberammergau Passion Play

Organizers of the famous Oberammergau Passion Play were reported (in Berlin) to have again rejected an offer by an American motion picture company to film their performance.

Raimund Lang, mayor of the town in Upper Bavaria, where the Passion Play was inaugurated about three centuries ago, was quoted as saying the offer was "very high and tempting."

However, he added, the people of Oberammergau felt that filming of the Passion Play might harm its religious purpose and reputation.

Urge Churchmen Widen Area Of Legislative Concern

A Denver, Colo., attorney said that churchmen should participate in partisan politics and broaden their interest to cover all facets of legislation rather than confine themselves to "moral issues" such as gambling, liquor, and discrimination.

Roy Romer addressed the fourth annual legislative seminar of the Colorado Council of Churches attended by legislators and churchmen from various parts of the state. More than half the members of the Colorado legislature were present.

Mr. Romer, who did special work at Yale Divinity School on the relationship of Christian ethics to law and politics after graduation from law school, discussed "Christian Responsibility in Political Decisions."

"Church groups could offer little when asked about laws governing water consumption; but much on the subject of liquor consumption," he said.

"Churchmen would have little to offer on the subject of just tax structures except opposition to financing government by race track or other gambling revenues."

The lawyer said the legislator could justly conclude that Christians are mainly interested in questions of liquor, gambling, corruption and discrimination."

"He could conclude that the Christian faith just doesn't have any relevance to the (other) questions," Mr. Romer added.

He said churchmen have "tragically narrowed" their "field of interest" in government by concentrating on a few moral issues and leaving critical policy decisions to others.

Florida Program To Teach Moral, Spiritual Values

Fifteen carefully selected Florida high schools will begin next year to teach, on an experimental basis, moral and spiritual values as part of regular classroom work.

Dr. Sam H. Moorer, director of the division of instructional field services for the state department of education, said that if the program proved successful in the 15 test schools it will be made available to others if they want it.

A tentative guidebook for public school teachers on how to develop moral and spiritual values in pupils by introducing these precepts into classroom work was released last October by the department for distribution in Florida. It was prepared by a 21-member intercreedal committee that worked on it for a year.

Dr. Moorer emphasized that the program to be taught in the 15 schools "is not religious instruction," but rather a guide to emphasize morals and values stressed in the Declaration of Independence, the Constitution, and the writings and speeches of great Americans.

He said teachers will be asked to take notes and report periodically to a special committee on their experiences. There will be a state conference in June for faculty members from schools chosen to open the program.

Two of the pilot schools are Negro schools (all Florida schools are racially segregated).

The proposal to teach moral and spiritual values in the schools was first made by State School Superintendent Thomas D. Bailey last year.

16 Bills Seek Tax Exemptions For Private School Tuition

Sixteen bills proposing income tax exemption for tuition payments to private and parochial schools are pending in Congress.

The newest, introduced by Rep. Paul Fino (R.-N.Y.), would provide tax exemption for the full tuition payment.

Others would give full or partial exemption for college tuition only. One would classify all tuition payments to private elementary and secondary schools as charitable contributions.

The House Ways and Means Committee, to which all the measures have been referred, is expected to appoint a subcommittee to study the problem.

Congressional observers believe that while tax relief may be granted first on tuition payments to colleges and professional schools, it will eventually be extended to include tuition payments to private elementary and secondary schools.

Spanish Bishop Acts Against "Protestant Propaganda"

Bishop Paolo Gurpida Beope of Bilhao has appointed a diocesan Secretariat of Catholic Faith "in view of the increasing distribution of Protestant propaganda" in his area. The action was reported by *Ya*, leading Madrid Catholic daily.

The paper also reported that a number of parishes in the diocese are publishing weekly bulletins warning against "clandestine" Protestant propaganda "which endeavors to deceive the faithful and sow confusion amongst them."

Southern Presbyteries Defeat Proposal To Ordain Women

A proposal to ordain women as ruling elders and deacons in the Presbyterian Church in the U. S. (Southern), approved by the denomination's 1956 General Assembly, has been rejected by the presbyteries.

Dr. E. C. Scott, the Church's stated clerk, reported that 43 of the denomination's 85 presbyteries had voted against the proposal and 40 for it. He said two presbyteries had not yet been heard from. Approval by a majority of the presbyteries with subsequent favorable action by a second General Assembly was required to write the proposal into Church law.

Delegates to the General Assembly, which met last June in Montreat, N. C., voted 234 to 226 in favor of the proposal. The action followed a two-hour debate on a report which found no Scriptural basis for limiting women's work in the church to menial and unofficial tasks.

World Council Reveals Madrid Seminary Still Closed

The Spanish government still refuses to give officials of the Protestant Union Theological Seminary in Madrid, Spain, written permission to re-open the school, closed a year ago.

Seminary officials do not want to resume classes without some kind of written approval from the government. Without it, Dr. Visser 't Hooft said, the school could be closed again any day.

The committee asked one of its presidents, Bishop Sante Uberto Barbieri of South America, to continue "consultations" for the WCC on the seminary during a visit to Spain.

The WCC's Executive Committee, at its meeting last February in Australia, and the Central Committee, meeting in Hungary last August, both protested against the Spanish government's action in closing the school.

Sunday School Curriculum Set for Near East Project

Setting up of the first Sunday school curriculum project in the Near East was authorized by the National Council of Churches' Near East Committee at a meeting in New York.

The project will be under the direction of Dr. Bernard J. Mulder, vice-chairman of the council's Division of Christian Education who is executive secretary of the Board of Education of the Reformed Church in America. It envisages writing and translating into Arabic and Armenian professionally prepared courses for all church-school grades.

Dr. Mulder's plans are subject to the approval of the World Council of Christian Education which is participating in the program.

AT CONVENTION OF METHODIST HOSPITALS AND HOMES

Shown at the annual Convention of the National Association of Methodist Hospitals and Homes, held recently in Chicago, are (left to right): Olin E. Oeschger, general secretary of the Board of Hospitals and Homes; Marjorie Brasfield, selected "Miss Methodist Student Nurse," a senior at the Carraway Methodist Hospital School of Nursing, Birmingham, Alabama; and Boston University President Harold C. Case, luncheon speaker at the Convention.

News of Methodist Hospitals and Homes

A patient enters a Methodist hospital somewhere in the United States every 24 seconds, it was reported at the annual meeting of the denomination's Board of Hospitals and Homes meeting recently in Chicago.

In his first report as the new general secretary of the board, Olin E. Oeschger of Chicago also pointed out that the church's 209 hospitals and homes had rendered more than $11 million in free service last year. Total assets of these institutions climbed to $355,534,973 — an increase of about 30 million over the previous year.

At St. Louis Park, Minn., groundbreaking ceremonies were conducted during March for a $5,520,000 Asbury Methodist Hospital. The six-story, 276-bed institution, when completed in this Minneapolis suburb, will replace the old Asbury Hospital in Minneapolis. About half the cost of the new hospital will be paid by the United Hospital Fund of Minneapolis and Hennepin County.

Bishop Lloyd C. Wicke, of the Pittsburgh Area, has accepted the deed to a 60-acre tract near Beckley, W. Va., for the development of a child welfare center, Methodist sponsored. The immediate program calls for expenditure of $200,000, including an administration building, two residence cottages for children and a director's cottage. The land was purchased by the Beckley Chamber of Commerce and presented to The Methodist Church.

Final plans have been approved for construction of a $2,237,000 addition to Iowa Methodist Hospital, to serve as a center for treatment of elderly sick persons. It will serve, in addition to the elderly, any adult suffering from ailments requiring long-term hospitalization or treatment. This Iowa Methodist unit will be the only one of its kind in Iowa, and with space for 120 beds will be one of the largest chronic-illness centers in the nation.

Long-Distance Exchange Between Africa-New Jersey

One of the longest distance pulpit exchanges will take place from April 28 to May 19 when the Rev. Dr. Lowell M. Atkinson will preach at the Methodist Church in Durban, South Africa, and the Rev. Stanley B. Sudbury, pastor of that church, will occupy Dr. Atkinson's pulpit at the First Methodist Church, Englewood, N. J.

The exchange is being financed by Mr. and Mrs. Charles C. Parlin, members of the Englewood Church, in the interest of promoting inter-continental understanding.

Each minister will fly to the other's city, live in his parsonage, and fulfill as far as possible his pastoral duties for a month. Special events and appointments to speak at general religious meetings, service organizations, and educational institutions are being arranged at both ends of the exchange.

Population Growth Outpaces Methodist Church

Membership growth in The Methodist Church has not been keeping pace with population growth in the United States, Dr. Harry Denman told the recent annual meeting of the Board of Evangelism in San Diego, Calif.

The board's general secretary said that the U. S. population has been increasing about two percent a year. "Our net increase in the church membership last year was the largest in six years," said Dr. Denman, "but The Methodist Church should have a net gain of at least three percent a year."

Methodism now has approximately 9,445,000 members. Its net increase last year was about 132,000 or approximately 1.4 percent over the year before.

Alaska Legislature Praises Methodist College Support

Both houses of the Alaska Legislature have unanimously commended the Methodist Church and the people of Alaska for their support of the Alaska Methodist College. The four-year liberal arts school is to be established in Anchorage.

The House adopted a resolution of commendation February 15, and the Senate took similar action February 21. Both resolutions followed the filing of the char-

ter February 8 with the Alaska Commissioner of Finance in Juneau, an act which made the College a legal entity. The charter had been approved in January by the Methodist Division of National Missions, the sponsoring agency of the College, and a 16-member board of trustees elected.

The House resolution was introduced by Victor Fisher, Representative from Anchorage and a member of the planning committee for the College.

Methodist Junzo Sasamori Is Japan Diet Leader

A long-time Japanese Christian leader and legislator, who is a graduate of an American Methodist university, has been appointed chairman of the Foreign Affairs Committee of the Upper House of the Japanese Diet (Parliament).

Junzo Sasamori was named to the key legislative post by the president of the Upper House. A Liberal-Democrat, Mr. Sasamori was for a year (1946-47) State Minister without portfolio in the cabinet of former Premier Tetsu Katayama.

Baptized a Christian while attending a mission school, Mr. Sasamori attended Waseda University and did graduate work at the University of Denver. He entered the field of Christian higher education and for a time was president of Aoyama Gakuin, Methodist Christian college of 9,500 students in Tokyo.

Since becoming a legislator, Mr. Sasamori has served as honorary president of To-o Gijuki, a Christian high school in Hirosaki, and as a director of the Japan International Christian University in Tokyo. In his Diet office was held the first meeting of the Round Table Conference on Christian Culture and Peace, an organization which a Methodist correspondent in Japan says "has contributed greatly to international understanding and the furtherance of Christian objectives."

General Board of Education Expands Building Location

The Methodist General Board of Education has bought a three-story building adjacent to its present building at 1001 Nineteenth Ave., S. (at Grand Ave.), Nashville, Tenn.

The announcement was made March 6 by the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the General Board of Education's Division of the Local Church.

The property, purchased for $100,000, is expected to be used to relieve crowded conditions resulting from growth of operations in the Board of Education building, said Dr. Adkins. It also may be used to house some of the overnight visitors who attend meetings sponsored by the board, he said.

The board building is on one side of the newly acquired property and the board's parking lot on the other. Therefore, the purchase gives the board a complete unit of property.

Modernistic $1,500,000 Church Opened in Oklahoma City

Six Methodist bishops took part in ceremonies marking the opening of St. Luke's $1,500,000 church in Oklahoma City.

The modernistic circular 2½-story blue granite building with free standing bell tower has been under construction for nearly two years.

Designed to maintain "eye contact" between minister and congregation, the sanctuary seating 1,700 is planned so that the most distant pew is only 80 feet from the pulpit.

Unusual features are a fountain in the narthex, a blue ceiling with floating "clouds," a spun-glass chapel curtain, and three towering crosses of contemporary design behind the pulpit symbolizing the crosses of Calvary.

Controls of the $93,000 pipe organ are hidden from worshippers by a white nylon netting. The altar table is of black and white Belgian marble.

Wheel chair worshippers have easy access to any part of the church by means of sloping passageways.

Bishop W. Angie Smith of Oklahoma City officiated at the opening worship service. Conducting services on five successive days were Bishop H. Bascom Watts of Lincoln, Nebr.; Bishop A. Frank Smith of Houston, Tex.; Bishop William C. Martin of Dallas, Tex.; Bishop Eugene Frank of St. Louis, Mo.; and Bishop Dana Dawson of Topeka, Kans.

Southern Asia Methodists Plan Witness in 1957

The year 1957 is a year of great significance for the present generation of young and old in the Methodist Church in Southern Asia. It is the first year of the second century of the Methodist work in India and Pakistan.

In their church newspaper, *The Indian Witness,* they report, "In 1957 it will be our great privilege to witness on behalf of the church the following:

1. Daily Reading and use of the Bible by every individual.
2. Bible study groups in Churches.
3. Family altar in every Christian home.
4. Larger attendance at Church and Church School.
5. Christian brotherhood and Christian unity.
6. Praying and witnessing Churches.
7. Every-member-tithing Churches.
8. Intelligent and active Christian citizenship.

"We must begin well and lay a good foundation for the future. We have a great heritage. We should prove worthy of that heritage and continue building as the Lord would have us build."

Ohio Methodists Pick New Seminary Site

One of the two new theological seminaries authorized by the 1956 General Conference will be built near Delaware, Ohio, it has been announced by church officials. Announcement of the site was made during a recent meeting of the provisional organization to establish a Methodist theological school in Ohio.

The seminary will be erected on a 50-acre tract of land made available by Ohio Wesleyan University of Delaware. The tract is part of a 400-acre parcel which houses Perkins Observatory.

Major factors in selecting the site, the committee said, were its proximity to graduate school facilities and its central location in the state.

Persons

The Rev. Paul A. Barker, pastor of Trinity Methodist Church, Bristol, Va., has been elected president of Baxter Seminary, Baxter, Tenn. Baxter is one of seven secondary schools related to the Methodist General Board of Education.

The Air Force announced that **Lt. Col. Harold C. Wolf** is retiring from military service to study for the ministry. A native of Altoona, Pa., Colonel Wolf has been active in religious affairs throughout his 24 years of military duty. He is a licensed lay preacher in the Baltimore Methodist Conference and will continue his studies at George Washington University.

Dr. Walter W. Van Kirk will be memorialized in a fund that will be devoted to the cause to which he devoted his career — international justice and goodwill. The General Board of the National Council of Churches approved the establishment of the Van Kirk Memorial Fund, which will finance special projects to promote better understanding among peoples and greater justice among nations.

The Rev. Dr. John Q. Schisler, who retired in 1955 as executive secretary of the Methodist Board of Education's Division of The Local Church, is now serving as pastor of a 25-member rural Methodist church near Nashville, Tenn.

Area Churches

Ground-breaking ceremonies on the site of the new **Wilmington Methodist Church, Wilmington, Mass.,** were held Sunday afternoon, March 24. The Rev. Willard C. Arnold, superintendent of the Lynn District, presented a surprise gift from the Conference of the special "Day's Pay for a New Church" offering received this year, amounting to $8,648, with an additional loan of $10,000 from the same fund, payable in three years without interest. This gift and loan now guarantees the completion of the new church sanctuary and the letting of the building contract in the immediate future.

The ground-breaking ceremonies highlighted the week-long celebration of the 75th anniversary of the Wilmington Methodist Church.

•

Centenary Methodist Church, Auburndale, Mass., has sponsored two young men from Hungary, Gabor Kemerle and Sandor Kovacs. After their escape from Hungary they were given refuge at Caravan Methodist Church in Linz, Austria (see February ZIONS HERALD, page 9).

At the February meeting of the Official Board of Centenary Church, the Mission Commission was authorized to take steps to sponsor Gabor's sister Eva if and when she can be located.

•

The First Methodist Church, Medford, Mass., observed the 50th anniversary of the dedication of the present building on March 10. This is the fourth house of worship the First Methodist Church has had in its 135-year history.

The Rev. Francis D. Taylor, D.D., former pastor of the church from 1915-1920, was guest preacher at the anniversary service. The Rev. Berkley C. Hathorne, pastor, presided.

•

The 108th anniversary banquet was held at **Tremont Street Methodist Church, Boston, Mass.,** on February 26. This church, of which the Rev. Joseph Belcher is pastor, is known throughout Methodism as the Woman's Foreign Missionary Society Founders' Church.

•

The Board of Trustees of **Wesley Methodist Church in Springfield, Mass.,** have just completed a new parking area located in the rear of the church. Five of six houses which the church owned in back of its property had to be demolished as the tenants moved out.

One house has been saved and renovated for the assistant sexton and is being used as a "control house." In addition a large park will be available this summer.

The church kitchen has been completely renovated at a cost of more than $4,000. Representatives of the Extension Service of the University of Massachusetts served as consultants. New equipment installed included: commercial range, oven, refrigerator, dishwasher tables, pre-wash sink and disposal unit, mixer, water urn, deep sink, and coffee carafs. A new tile floor, tables, and carts were made by men of the church.

*At dedication of new Baldwin Electronic Organ in the **Bucksport Methodist Church, Bucksport, Maine,** Sunday, March 17. Left to right: the Rev. Elwin L. Wilson, superintendent of Bangor District; the Rev. William T. Bennett, pastor; Mrs. Marion Beazley, treasurer of Organ Fund; Mrs. Lela Simpson, organist; and Bishop John Wesley Lord.*

Above, the **Lexington Methodist Church, Lexington, Mass.,** consecrated February 17 at services officiated by Bishop John Wesley Lord.

•

Trinity Church, Springfield, Mass., will be host to the Springfield District Conference on Sunday afternoon, April 28, at 3:30. The Rev. G. Albert Higgins, district superintendent, will preside.

District interests will be reviewed, and Dr. William A. Overholt, Protestant chaplain at Boston University, will present the "Higher Education" emphasis.

Supper will be served by the ladies of the church. The "Wesley-ettes," a group of 16 singers under the direction of Mrs. Betty Fedje of Amherst, will present special music.

Bishop John Wesley Lord is the speaker of the evening.

•

Maplewood Methodist Church, Malden, Mass., is celebrating its centennial April 7-May 5.

Among the many features of this celebration are: April 7 — Centennial Sunday, with the pastor (the Rev. Joseph Evers) and ushers in 1857 dress; April 10 — Centennial Banquet, with a special group of tables for the members of the old Epworth League; April 18 — Maundy Thursday Communion.

In 1907, Ernest Lyman Mills, a young Methodist preacher of 30, preached an evangelistic sermon during the celebration of the 50th anniversary of the Maplewood Methodist Church. Frederick Mills, his son, now 30, and also a Methodist preacher, will bring a Communion Meditation during the 100th anniversary celebration.

On Sunday, May 5, Bishop John Wesley Lord will preach at the closing service of the centennial celebration.

•

Wesley Methodist Church, Salem, Mass., observed the "Meal in the Upper Room" on April 9. At 6 p.m. there was a service of preparation held in the chapel, followed at 6:30 by a meal of lamb and other foods resembling the last meal that Jesus had with his disciples. It was eaten in silent meditation, interspersed with readings from the Scripture. Communion was served by the pastor, the Rev. Alan H. Moore. The service was sponsored by the Woman's Society of Christian Service.

From the Cabinet

by Lawrence D. Porter, Superintendent, Portland District
The Maine Conference, The Methodist Church

An artist analyzing a class of drawings of landscapes made the general suggestion that he would lift the horizon of the entire group of drawings one-half inch. Christian living has its periods when we lift our horizons and broaden the realm of outlook and practice. The General Conference has recommended to the Church in the program of higher education a field of service and labor that will lift our spiritual horizons if we achieve our purpose and goal.

The higher education emphasis is a Church-wide effort, to expand and strengthen the educational program of The Methodist Church; to lead our schools and colleges to a growing commitment to Christian standards and ideals; and to lead our Church in an effort to undergird the institutions with adequate financial and moral support as well as meet the challenge of the contemporary world in the struggle for men's minds with an education to make all thought captive to Jesus Christ.

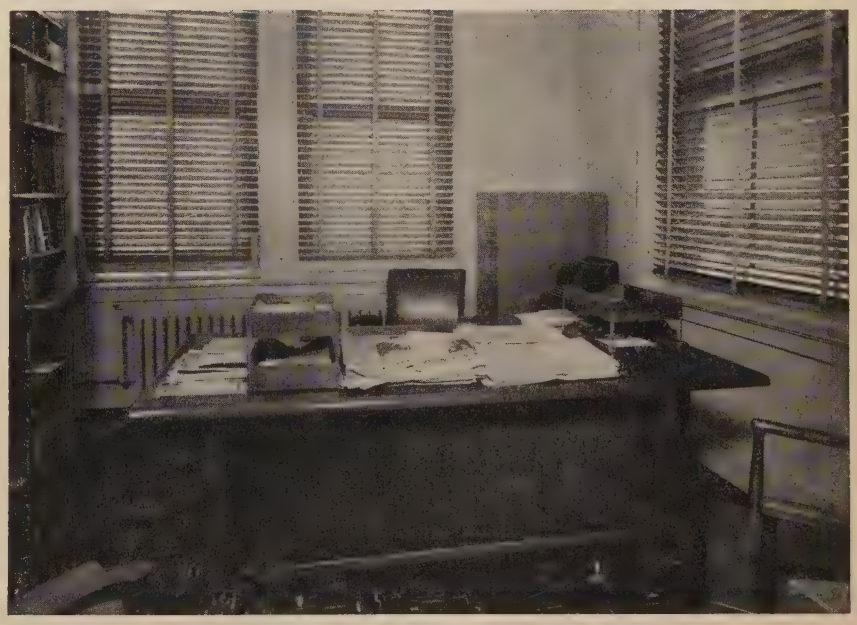
Our pioneer leaders held that education was closely related to religion. The Holy Club from which our Methodism came was an organization in college. We have had Church-founded and Church-supported colleges from the beginning of our societies. Much of our ministry has been recruited from these groups of students, and many teachers and professional and business individuals also have come from these centers of learning. It was accepted as true that the Church institution depended upon a close relationship to the Church and its people. We must remember that our early Methodist preachers, the faculties and presidents of our colleges, and many laymen sacrificed much for these institutions. We are now bringing back in a vital way the relationship between church and church-college as well as our work among students in colleges of our land. This lift of the horizon we must have. We see the need of Christian training for the life of today and tomorrow. The General Conference said, "the mind that was in Christ must become regnant in the thought of each succeeding generation of students in the educational institutions of the Church. It is nothing less than freedom itself at stake in the struggle for the minds of men."

The Wesley Foundation, a part of higher education, is The Methodist Church at work in state and independent colleges. The effort to win the minds of men for Christ must have a clear witness to the students. Dr. Bollinger says, "Christian witness in the university is a particular witness, and should be made in a manner that emphasizes the precision, the clarity and the purity of the witness, and the disciplines necessary to make the witness. The Christian enterprise on the campus demands an intellectual solidity, a spiritual undergirding and deepening of the spirit that are probably not demanded in any other area of life."

The General Conference asks our Churches to develop on our whole constituency a conscience concerning the continuing support of our institutions. The statement is as follows, "It is highly important that we develop in our whole constituency a conscience concerning the continuing support of our institutions and that a procedure be established in all Conferences by which our people contribute not less than an average of one dollar per member for the support of institutions related to the respective annual Conferences and not less than 30 cents annually per member for Wesley Foundations. If such a program could be made effective among nine and one-half million Methodists in the United States we would witness the dawn of a new day in higher education." The Church has always responded to its Christian duty and opportunity. May we enter this new realm of opportunity triumphantly.

Dr. Tolley uses a parable to conclude his article on the Church and Its Colleges that I would like to quote in closing. "There is a beautiful story in the eighth chapter of Mark's Gospel. 'And He cometh to Bethsaida, and they bring a blind man unto Him, and besought Him to touch him. And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought. And he looked up and said, "I see men as trees, walking." After that He put His hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.'

"For me," says Dr. Tolley, "this is a parable of Christian Education. The first touch of the teacher may not be enough. We may still see men as trees. But, as the influence of the teacher is continued we see men as men and trees as trees. Is there not here the suggestion that what we see depends in part where we stand, what we look for, and what we bring to our faith? . . . What is at stake is the shape of the future. What is still possible is the salvation of the world."



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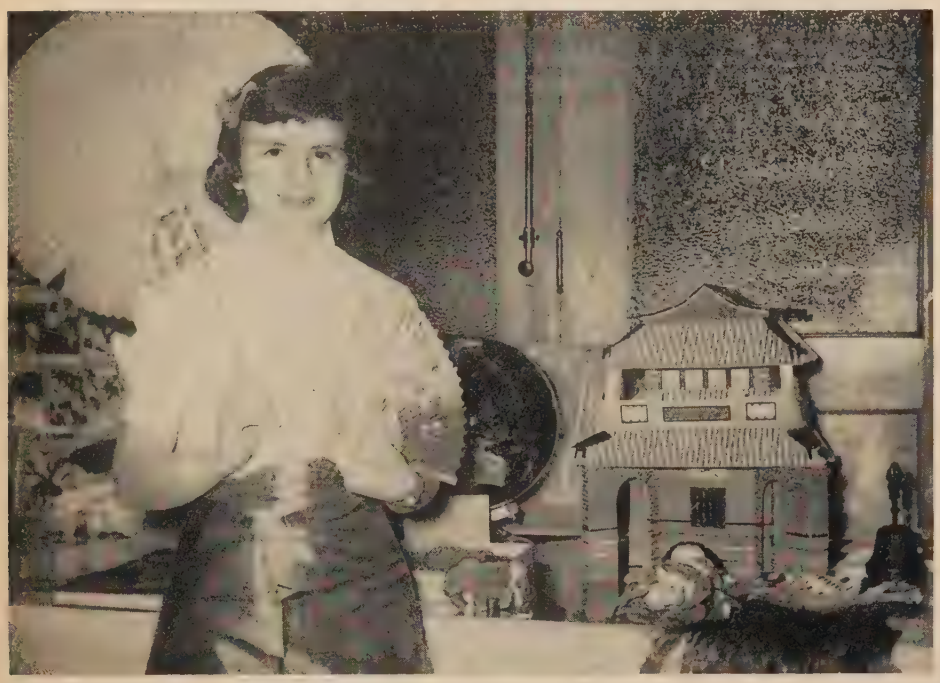
SOUTHEAST ASIA NIGHT HELD AT WHITINSVILLE



Mary MacIntyre and her exhibit of the temple she made for the "Southeast Asia Night" program at Whitinsville.

The Methodist Youth Fellowships of the Whitinsville Methodist Church sponsored a very successful "Southeast Asia Night" on Sunday evening, February 24. The program was a culmination of the study of mission work in the countries of Southeast Asia. 170 people attended.

The young people were divided into six groups, each group preparing an exhibit on a particular country.

The program included music, choral scripture, prayer, skits based on the study books *Day After Tomorrow* and *Give and Take.*

Following the program, refreshments made from products grown in the countries of Southeast Asia were served.

A shower of 40 towels and 40 wash cloths were received for work in the Philippines. A gift of bandages, etc., from the third grade of the Sunday School, was also received.

Invitations in the shape of elephants were made by members of the Intermediate Youth Fellowship. Pauk-pauk mow, a Burmese sweet, was made by some of the girls and put into little sampans, which could be taken home by any who made a small donation to the M. Y. Fund.

The program was under the general direction of Mrs. D. S. Barnett, W.S.C.S. secretary of youth work, and counselor.

MYF "Operation Big Switch" From Cape Cod to N. H.

The Plymouth, N. H., Methodist Youth Fellowship played host to 29 high school youth, together with their four adult counselors, from the Methodist Church in Falmouth, Mass., during the weekend of February 15-17.

The Falmouth young people were guests in Plymouth Methodist homes. Donald Chase, president of the Plymouth MYF, was general chairman under the guidance of the Rev. Stanley M. Sprague and Mrs. Sprague, counselors.

The Plymouth MYF are to be guests of the Falmouth group in April for a weekend of worship, fellowship, and recreation together on the "Big-Switch" program.

During the Plymouth, N. H., weekend, the combined groups attended the Sock Hop for which the Chamber of Commerce had provided complimentary tickets for the guests from Falmouth. On Saturday the young people attended the ski races at Frontenac Slope, witnessed the choosing of the Carnival Queen (Plymouth MYFer Joan Randlett) and the judging of the snow sculpture. The evening included a Singspiration, a sharing period on the work of the MYF, the Carnival dance, and movies.

The Sunday morning session of the church school saw all the MYF'ers being led in a discussion by the host pastor.

Stairway sing at Rolling Ridge. (Photo by Ernest Spence)

Smokestacks and Steeples

y Emerson Wesley Smith, Chaplain of Industrial Relations he Boston Area, The Methodist Church

There is a need, and a great one, for ore education for the minister on the cal level, particularly in the field of conomics and industrial relations. Sel- om does the preacher understand the asic operation of our economy let alone s foibles and intricacies. To make any nse, preaching a sermon on the coming the Kingdom of God, a preacher must ave some appreciation of what is in- olved in implementing moral principles ithin the social forces at work in today's ociety. It isn't enough just to stand in e ivory tower and expound on the evils the day and advocate the general good. he church's big challenge today is to ell out the how.

We must make relevant the ancient hristian ethic to twentieth century pat- rns of living, and we must have clergy ho understand more than theology and iblical criticism, as important as they ay be. Today's preacher must know ow his people live, how they earn their ving, what their business and laboring ressures are. Today's preacher must ake sense to his parishioners when he fts up the Christian virtues and urges eir incorporation into their lives. He ust appreciate how difficult it is to be raightforward and honest in business alings. He must understand how often bor-management agreements are ompromised results of power politics, not ecessarily what is the fairest and most st. He must realize that almost all the ecisions in the work-a-day world fall ort of the absolute ideal of perfect jus- ce, and many times may be more accu- tely described as the lesser of possible ils. Simply to generalize and say, "Be od, come to Jesus, strive for righteous- ss, honesty is the best policy" falls ort of the mark of effective Christian eaching.

We need sermons not above the possi- lity of criticism, but so practical and levant that they may even run the risk being misunderstood. That kind of eaching depends on a ministry that nows the parishioners, knows the local cets of political and economic power d how they operate, is personally ac- ainted with the community leaders ho make the decisions, and has some nderstanding of the social and economic rces at work and the extent of their fluence upon our lives. This means the tension of the pastoral function to the wer group in any community, whether ey are on the church rolls or not.

This kind of preaching depends on a minary program that does not ignore e social ethic and its Christian sociology. Let it be said that Boston University School of Theology still stands almost alone with its well developed departments of study in these fields.

Yet the local minister needs updating on recent economic and social developments if his ministry is to continue to be relevant. I believe there is real need for the development of non-credit, non-graduate courses of short duration for the clergy in the field. Week and ten-day courses fit into the minister's schedule where six-week summer courses are difficult. Even evening sessions might be tried.

There is too great a gap between the seminary and the parish preacher. With perseverance and cultivation such a continuing educational program for the graduated minister might be the surest guarantee that he will not go stale.

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New officers of the Northeastern Jurisdiction WSCS, meeting at Buck Hill Falls, Pa., March 12-15, are, left to right: Mrs. John O. Mabuce, Buffalo, N. Y., president; Mrs. Carl B. Searing, Philadelphia, Pa., vice-president; Mrs. J. Howard Waring, Orono, Maine, recording secretary; and Mrs. Arthur H. MacCorkle, Cheltenham, Pa., treasurer.

The Pastor and the Woman's Society of Christian Service

by Mrs. Edwin S. Anderson
President, New England Conference W.S.C.S.

Because in most of our Woman's Societies of Christian Service there is need of finding more ways in which the pastor and the women of the church can move together toward our common goal, possibly it would be helpful if we were to consider some areas of cooperation in this field of endeavor.

The final question asked of a candidate for membership in the church is "Will you be loyal to The Methodist Church?" If this question has been answered in the affirmative, then the pastor has a right to the assurance that the women in the Society recognize that their first allegiance and loyalty is to the church, not the Society.

Recognizing the need of closer ties between the Woman's Society of Christian Service and the church, the Woman's Division has placed in its program of work for this quadrennium the following goal, one of seven suggested for the individual members of the Society:

"To accept responsibility in the total program of the local church."
By attending church services regularly;
By giving time, talent and support;
By sharing in church and community programs for all age groups;
By helping train youth and students for Christian responsibility.

Pastor Ex Officio Member

The pastor is the spiritual leader of the church and recent legislation of General Conference made him a member ex officio of the executive committee of the Woman's Society of Christian Service. This means with vote unless otherwise specified by the by-laws. While a busy pastor would not have time to take an active part, he should attend the meetings whenever possible. He should properly install the officers and maintain a close relationship with them to encourage and inspire them.

It is important that the pastor be familiar with the magazines and literature of the Society, the current study books, the goals, theme, and program material. He should be familiar with the purpose and program of the Society. He should cooperate with the programs and the officers of the District and Conference Woman's Society of Christian Service. He should make himself available as a resource person, as teacher of a study course, and as a counselor when needed. He should lift up the importance of the Woman's Society and refer all new women to its program.

The pastor should frequently interpret the total work and the major emphases of the church to the Woman's Society to avoid conflict. The relationship between the church and the Woman's Society of Christian Service should be one of sharing — never "the minister's program" and "ours."

More Than Money Raisers

The pastor should see the broad horizons of the work done by the three major departments of the Woman's Society of Christian Service. He should see the Society as more than money raisers and should look to it for teachers, counselors, etc.

With respect to the Society, it should be a "feeder" organization for church membership, interesting new-comers and strangers in the church. The Secretary of Status of Women and her committee should use the "Service Activity Cards" to provide the pastor with the names of prospects together with information regarding talents, abilities, and interests.

In the search for persons who might become worthy officers of the Society the nominating committee should consult the pastor for his recommendations.

Good Housekeepers

The Chairman of Local Church Activities in the Society should take part in church and community visitation programs, she should interest the Society in meeting special church or parsonage needs, and plan fellowship features of various types. Women have always been good homemakers in their own homes and it is natural that they should be good housekeepers in the house of the Lord. We have always found them taking over many of the duties connected with keeping the church and parsonage well cared for and attractive. This they will continue to do without much urging. The financial support of the church, however, is the stewardship responsibility of the total church membership, not the Woman's Society of Christian Service. The pastor should expect other types of service from the women besides the serving of dinners and raising of money. The Woman's Society is not a money-raising organization alone, but a spiritual force in the entire program of the local church and the Methodist Church at large.

The women who have definite responsibility in the Woman's Society should be used in similar or related fields of church work. The Woman's Society of Christian Service spends time and money educating its women and they should be used in offices related to their particular responsibility in the Society. For example, the Secretary of Christian Social Relations should serve on the church Committee on World Peace, Temperance and Social and Economic Relations, the Secretary of Missionary Education should serve on the Commission on Missions, and the Secretaries of Youth and Children's Work on the Commission on Education.

Tasks Are Parallel

It is most important that both the pastor and the Woman's Society of Christian Service recognize that the task of the church and that of the Society are parallel. We are all involved in the total work of the church and working toward the same goals.

The Woman's Society of Christian Service needs the pastor and the pastor needs us as we work together toward our common goal.

Methodist Student Work in New England

(*Continued from page 17*)

include over 100 Methodists. Here the program is housed in the church of 155 members, with the leadership of the Rev. Charles Myers and with encouragement from the school. A similar program is underway at GORHAM STATE TEACHERS' COLLEGE, under the direction of the Rev. Roy Moody.

At two NEW HAMPSHIRE TEACHERS' COLLEGES the doors are open to a more vital Methodist and cooperative program, with 65 Methodists at Keene and almost that number in Plymouth. The administration at Keene has invited consultation with the Field Secretary of the New England Methodist Student Movement.

The Methodist Church contributes to the support of work at the UNIVERSITY OF NEW HAMPSHIRE, where there is a cooperative program similar to that at the University of Rhode Island. In another State, the UNIVERSITY OF VERMONT WESLEY CLUB is moving toward an accredited Wesley Foundation to minister to the 261 Methodists out of a student population of over 2500.

At the UNIVERSITY OF CONNECTICUT, we have 300 Methodists now and should expect 400 as the campus grows to a total of 8500 resident students. Here again there exists a cooperative ministry through the Storrs Congregational Church and the Christian Association, under the leadership of the Rev. William Kelly, Associate at the church.

The above paragraphs tell only of local programs for some 3700 of the Methodists now in college in New England, with some hint of the increasing numbers to come. Much of the success of these programs has come from regional leadership conferences of the New England Methodist Student Movement and from campus visits of the Inter-Conference Commission's part-time Field Secretary, Miss Jean Stevenson.

The New England Methodist Student Movement includes in its program students at church-related colleges, such as Boston University, Vermont Junior College, and Green Mountain Junior College, in addition to the students at state and private institutions. If we are to minister adequately to all of these groups and to other groups like the small Wesley Club at Bridgewater State Teachers' College, and the Wesley Club at Copley Methodist Church in downtown Boston, and if we wish to stimulate and guide activities on the numerous other campuses where there is no specific Methodist program, we need to plan for a full-time successor to our Field Secretary.

But this ministry to students is not merely that of a staff worker, or even of the Inter-Conference Commission or the Conference Boards of Education. This is really the witness of the Methodist Church in New England seeking to guide the Christian growth and experience of college students in some of the most formative years of their lives. The future of Methodism and of society itself rests upon the effectiveness of our work with these potential leaders in tomorrow's world.

Campus Parish

The new film on Christian Higher Education is a dramatic story with a moral: the spiritual values that underlie formal education at a church-related college.

The film *Campus Parish* was made in Hollywood by Family Films and is in full color.

Boston University has purchased three prints of the film which are available free of charge to be shown throughout the Boston Area.

Address inquiries to the office of Bishop Lord, 581 Boylston Street, Boston 16.

A New Type of Annual Conference

by H. Newton Clay

When the New England Annual Conference convenes in Worcester in May some innovations will be introduced that may make the Conference seem quite different. Ignoring the trend toward shorter sessions the Conference Bureau has added a day to the program. The Conference will open on Tuesday (May 14), rather than on Wednesday, as it has for many years.

This will not only provide for time for a more adequate consideration of business and reports, and make the Conference less hurried and harried, but it is also planned to provide time so that several of the Boards and Commissions may have "Workshops" in which they will be able more comprehensively to present their reports and the story of their objectives and methods. The several Workshops will be business sessions of the Conference and the reports will be presented and acted upon, but there will also be time for a more inspirational presentation of the work. Some of the leaders from the General Boards of the church will speak in connection with the Workshops.

On Tuesday afternoon the workshop will be sponsored by the Board of Education; Wednesday the Board of Missions and Church Extension will present its program and report; and on Thursday it will be the Board of Social and Economic Relations. It is expected that many members of the corresponding Boards in the local churches of the Conference will plan to attend for the Workshop in which they will be most interested.

With these Workshops each given a maximum of two hours, there would not be adequate time for other business of the Conference if the extra day were not added. But on the other hand this will also provide for more luncheons, banquets, and evening programs under the auspices of the Boards and Committees that in the past have seldom had opportunity for any special presentations during the sessions.

Should we have more time for business? It is hoped that the new program will provide this. Should there be more time for speakers and inspiration? It is believed that the new program will provide for this also. At least the new set-up seems to have considerable merit and it is hoped by the Bureau of Conference Sessions that it will be given a fair and impartial trial at Worcester.

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Calendar Clippings

MYSELF

One day I looked at myself,
At the self Christ can see;
I saw the person I am today
And the one I ought to be.
I saw how little I really pray,
How little I really do;
I saw the influence of my life —
How little of it was true.
I saw the bundle of faults and fears
I ought to lay on the shelf;
I had given a little bit to God;
But I hadn't given myself.
I came from seeing myself,
With my mind made up to be
The sort of a person that Christ can use
With a heart He may always see.

— SELECTED

From: "The Gleam"
First Methodist Church
Melrose, Mass.

If you have the right spirit and your motive is right, your tongue may get all tied up in knots, your words may come out hopelessly twisted and you may make "nannies" out of "crannies," but nobody holds it against you and it doesn't bother you. On the other hand, if you don't have the right spirit and motive back of your words, then when your tongue runs wild, there's a conflagration.

— HAMILTON M. GIFFORD, *Pastor*

From: "The Tower"
Newtonville Methodist Church
Newtonville, Mass.

Just Suppose

Suppose the membership of our church were limited to 100 members. Would you be "in" or "out"?

Suppose you had to "run" for church membership as candidates run for office. Would you win or lose?

Suppose membership were good for one year only, and that re-election depended upon the good you had done in the church during that time? Would you be re-elected?

Suppose you were called upon to tell why you thought your church should keep your name on its roll. Have you a record of helpful services to offer in self-defense?

Suppose every member of the church did just as much as you are doing now. Would more seats be needed, or would the doors be shut and nailed?

— ANONYMOUS

From: "The Carillon"
Trinity Methodist Church
Springfield, Mass.

I AM YOUR YOUTH

We would editorialize in fantasy in observance of National Youth Week:

I am your youth; neither at home in my adult responsibilities, or any longer content with my childhood privileges. I am discontent in my heart, boundless in my hope, unconquerable in my energy, and filled to overflowing with a myriad of facts that are flexing their muscles one day to become my faith. I am your youth; bubbling over with desires, and restive under discipline.

You speak of me as an enigma. How little do you know — or remember — how much of an enigma I really am. For you have grown wise in the ways of the world, and I am just beginning to touch it and taste. You have forgotten much that I must yet learn.

I am your youth, not just a juvenile, and yet I am such a juvenile. If I am a problem, how much more so am I to myself than I will ever be to you. I need your patience and understanding, not your short-cuts and expediency. When I would learn of honor, do not speak to me in mere words, but let me see it in your life. When I would learn of character and integrity, preach me no pontifical sermons, but let me see your stand toward . . . pornography on your news-stands, corruption in your politics, and courtesy on your highways.

I am your youth. I am what you were yesterday. I shall be what you are teaching me tomorrow.

Fantastic? Take care! He's looking over your shoulder!

— DEWITT C. CLEMENS

From: "The Messenger"
Mathewson Street Methodist Church
Providence, R. I.

Did Christ Have a Little Black Dog?

I wonder if Christ had a little black dog,
All curly and woolly like mine?
With two silky ears, a nose round and wet,
Two eyes brown and tender that shine?

I am sure if He had, that the little black dog
Knew right from the first He was God:
That he needed no proof that Christ was divine,
But just worshipped the ground where He trod.

I'm afraid that He hadn't, because I have read
How He prayed in the garden alone,
For all of His friends and disciples had fled,
Even Peter, the one called a "stone."

And oh, I am sure that that little black dog,
With a true heart so tender and warm
Would never have left Him to suffer alone
But creeping right under His arm:

Would have licked those dear fingers in agony clasped,
And counting all favors but loss,
When they took Him away, would have trotted behind
And followed Him right to the cross.

— ELIZABETH GARDNER REYNOLDS

From: "The Visitor"
Union Methodist Church
Fall River, Mass.

A Morning Prayer

O God, for another day, for another hour, for another chance to live and serve, I am truly grateful.

Take from me this day
all fear of the future,
all bitterness toward anyone,
all cowardice in face of danger,
all laziness in face of work,
all failure before opportunity,
all weakness when Thy power is at hand.

Fill me, O Lord.
with love that knows no barriers,
with courage that cannot be shaken,
with faith strong enough for the darkness,
with strength sufficient for my tasks,
with loyalty to Thy Kingdom's goal,
with wisdom to meet life's complexities,
with power to do Thy will.

Be Thou with me for another day, and use me as Thou wilt, in Jesus' name, AMEN.

From: "The Gleam"
First Methodist Church
Melrose, Mass.

Yankee Methodist Family

Mrs. Otto S. Steele, Woburn, Mass., has been named head of the Public Relations department of the United Church Women of the Massachusetts Council of Churches. **Mrs. Edwin S. Anderson,** Medford, Mass., was recently elected a vice-president of the same organization.

A reception was given to **the Rev. and Mrs. Fred E. Mills** in the Ipswich Methodist Church, Ipswich, Mass. The Rev. Mr. Mills is youth director of the church.

Ronald Thistle of the First Methodist Church, Medford, Mass., has been elected Church Lay Leader. He is a superintendent for a Boston trucking company.

The Rev. Fred Frank, Chatham, Mass., and **the Rev. William R. Leslie,** Brookline, Mass., attended the Methodist Minister's Seminar in Washington, D. C.

Mrs. Viola H. MacIntyre, secretary of Union Methodist Church, Fall River, Mass., for over thirteen years, recently retired.

Herbert E. Huie, a trustee of Wesley Methodist Church, Springfield, Mass., observed the 88th anniversary of his birthday on March 27. **Mrs. Ruth Steiner** of the same church appeared on the Homemakers program over TV Channel 22, on April 2.

Gilbert C. Falcon, Wesley Methodist Church, Worcester, Mass., has been elected president of the Methodist Men of his church. He succeeds **R. Alden Flagg.**

Born to **Chaplain and Mrs. Leicester Potter, Jr.,** a son, David Leicester, February 26.

Gilbert White and **Herbert Hodgdon,** Suncook Methodist Church, Suncook, N. H., have been busy installing kitchen cupboards and counters in the church kitchen.

Chesley Benson, Grace Methodist Church, Cambridge, Mass., recently received the 1956 Safety Award given by the Riverside Press. His is the first citation to be given.

Ed. Note: Most of the above personal items have been taken from local church bulletins and newsletters which are mailed regularly to us.

On our desk are bulletins and letters from: Central Methodist Church, Brockton, Mass.; First Methodist Church, Medford, Mass.; Allston Methodist Church, Allston, Mass.; Wesley Methodist Church, Springfield, Mass.; First Methodist Church, Franklin, Mass.; Maple Street Methodist Church, Lynn, Mass.; Suncook Methodist Church, Suncook, N. H.; Wesley Methodist Church, Salem, Mass.; Parkway Community Methodist Church, Milton, Mass.; College Avenue Methodist Church, Somerville, Mass.; St. Mark's Methodist Church, Brookline, Mass.; the Methodist Church, New London, Conn.; First Methodist Church, Woonsocket, R. I.; Foss Street Methodist Church, Biddeford, Me.; Newtonville Methodist Church, Newtonville, Mass.; Boston Street Methodist Church, Lynn, Mass.

Fisk Memorial Methodist Church, Natick, Mass.; First Methodist Church, Westfield, Mass.; The Methodist Church, Westboro, Mass.; East Saugus Community Church, Saugus, Mass.; Grace Methodist Church, Cambridge, Mass.; Trinity Methodist Church, Springfield, Mass.; Lexington Methodist Church, Lexington, Mass.; Newton Methodist Church, Newton, Mass.; Wesley Methodist Church, Worcester, Mass.; Epworth Methodist Church, Worcester, Mass.

May we suggest that every church put us on its mailing list to receive weekly bulletins, newsletters, and other publications which are sources of news about the persons and events of each church.

If you do not appear in the pages of ZIONS HERALD, *you have not informed us about your church.*

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From Our Readers

A Bit of History

I have been much interested in the series, "Along the Asbury Trail," especially in the issue of September 1956, which mentions the historic church at East Readfield, Maine, standing on a hilltop, visible for miles around. This church is only six miles from my old home on Kents Hill, where my great grandfather, Luther Sampson, an ardent Methodist, settled in November, 1799.

A "meeting house" was under construction there and he did much toward its completion. Before the floor had been laid, Jesse Lee came to the East Brookfield church for a series of meetings. The "brethren" on Kents Hill went to hear him, with the exception of great grandfather and his hired man, who remained at home to lay the church floor in order that Jesse Lee might hold meetings there, which he did a day or two later.

In 1824 Luther Sampson founded the Maine Wesleyan Seminary, more recently known as Kents Hill School.

Lillian A. Sampson

West Brookfield, Mass.

Will Get New Subscribers

Never, in my estimation, has it (*ZH*) been as fine as it daily becomes. I have given much pleasure by passing it on to others.

I shall try harder than ever to get new subscribers, for I cannot see why more church people do not enjoy it and profit by it.

Mrs. Allan McIntosh

Newton Highlands, Mass.

Shortage in 1825

One of my neighbors, Mrs. Eudavilla Foster, recently came across a copy of the ZIONS HERALD dated March 2, 1825, in excellent condition. The editor's name was B. Badger.

It was in the form of a four-page newspaper, set in the fine type of bygone days. There were two long obituaries, one a full column and a half. There was a poem, "The Triumph of Liberty," by Ebenezar Bailey, a column and a half. There was also a shipping report.

At the bottom of one page was the notice: "In consequence of the unexpected increase in patronage to the paper since the beginning of the year, we are no longer able to supply back numbers of the present volume. Notwithstanding, we printed 1,000 more copies than the preceding volume, making the whole 3,600 copies. As we did not foresee the great demand, we hope our friends will excuse our inability to meet it."

Lula B. Marks

Searsport, Maine

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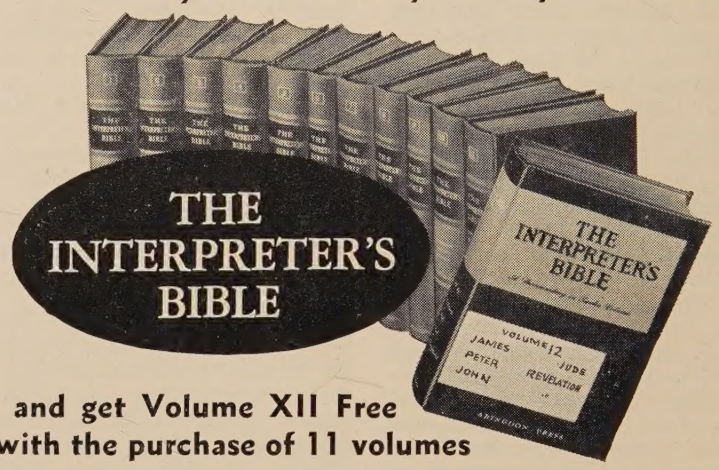

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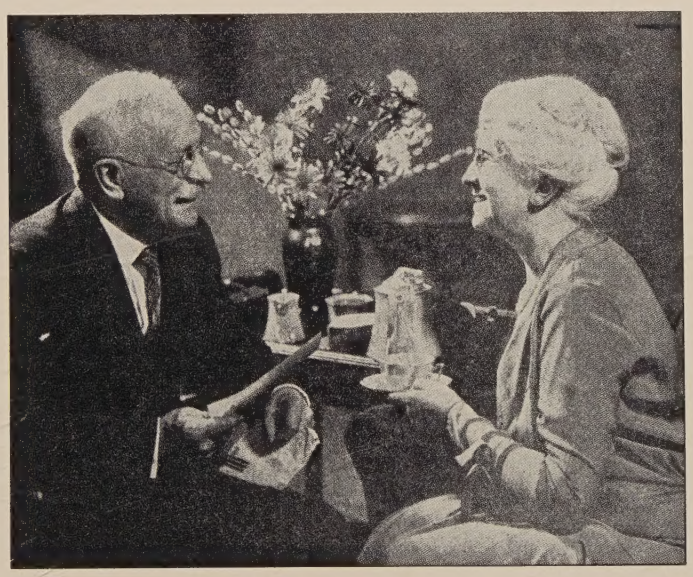

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